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ABSTRACT

Students learn little about some aspects of U.S. history, such as the history of science, technology, art, religion, and everyday life. What they most often learn about are the "big events" of political and military history. This document seeks to address that problem through its 30 lessons. The first two lessons, "There's an Old Trunk in My Attic," and "Family History," seek to motivate interest in the study of history. The third is a community research study. Lessons 4 through 30 look at aspects of various periods, or events from an interdisciplinary perspective that had a great impact on those times. Among the lessons are "Living in a Puritan Town"; "The President's Palace"; and "Kwanzaa: A Cultural Celebration." Each lesson includes a brief introduction, a list of objectives, indications of interdisciplinary curriculum links, the estimated time for completing the lesson, and a list of necessary materials. The lessons also present a step-by-step listing of procedures, suggestions for student evaluation, and recommendations for further reading. (SG)

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TEACHING U.S. HISTORY IN THE ELEMENTARY SCHOOL:

An Interdisciplinary Approach

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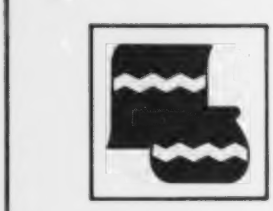

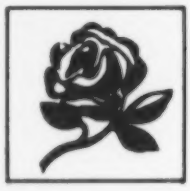

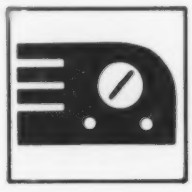

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Edited by Laurel R. Singleton, James R. Giese, and Lynn S. Parisi

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edited by
Laurel R. Singleton, James R. Giese, and Lynn S. Parisi

Social Science Education Consortium

1993

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ACKNOWLEDGMENTS

Several of the lessons in this volume, which also appeared in an earlier publication, were developed by teachers who participated in the SSEC's first "The Young Republic" institute held in 1984. Since that time, we have hosted five more such institutes funded by the National Endowment for the Humanities; some of the new lessons in this volume were contributed by participants in those institutes. Participants in two humanities-based institutes sponsored by the U.S. Bicentennial Commission also contributed to this volume, as did Barbara Miller, who has served as the master teacher for seven of the institutes described above. Appreciation is due all of these contributors.

We would also like to thank the many authors and publishers who allowed us to reprint their materials in this volume. The inclusion of an array of materials from many sources enriches this collection.

Finally, we would like to express our gratitude to Cindy A.E. Cook, who designed and produced the final publication.

Laurel R. Singleton
James R. Giese
Lynn S. Parisi

INTRODUCTION

U.S. history is the most-often-taught social studies course in American schools, typically being covered in grades 5, 8, and 11. Yet students learn little about many aspects of U.S. history, including the history of science, technology, art, architecture, literature, religion, music, dance, and, in fact, everyday life. What they most often learn about are the "big events" of political and military history.

This book is intended to address that problem. The volume contains 30 lessons. The first two are designed to motivate student interest in study of history. The third is a student research project that can be adapted to any period. Lessons 4-30 look at aspects of various periods – or events that had a great impact on those periods – from an interdisciplinary perspective. The collection is by no means comprehensive. The lessons are intended to enrich your existing curriculum and provide models for an interdisciplinary approach to study of U.S. history.

The lessons are presented in a standard format. A brief introduction describes the activity. This is followed by a list of objectives, an indication of interdisciplinary curriculum links, an estimation of the time required to use the lesson (assuming that class periods are approximately 30 minutes in length), and a list of materials needed to do the lesson. Next is a step-by-step listing of procedures for implementing the lesson; suggestions for evaluating student learning are often included. (Note that many of the lessons include products that can be used for evaluation purposes.) Related children's literature is recommended for each lesson. Black-line masters for handouts needed in the lesson follow. The table below will help you select lessons that meet your needs.

Activity Number and Title	Topic	Approximate Time Period Covered	Activity Description
1. There's an Old Trunk in My Attic	Time, change	Any	Examination of artifacts, writing
2. Family History	Family life, immigration	Any	Completion of family tree, oral history, writing
3. Community Research Study	Community art, architecture, etc.	Any	Research, discussion
4. Native Americans and Our Diet	Food, agriculture	pre-1492	Sharing circles, discussion
5. A Geography Wheel: Native Americans and the Land	Interactions between people and environments, Native American lifestyles	pre-1492	Research, creating geography wheels, mapping
6. Living in a Puritan Town	Early community planning	1636-1700	Reading, discussion, map interpretation, writing
7. Religion and Early American Education	Religion, education	1636-1700	Making a hornbook, reading source materials
8. Poor Richard's Almanac and Its Use in Colonial America	Literature, proverbs	1732-1757	Reading, discussing proverbs, creating a class almanac

Activity Number and Title	Topic	Approximate Time Period Covered	Activity Description
9. Crafts in Colonial and Early National America	Daily life, crafts	1700-1830	Making candles, toys, pomander balls
10. The Declaration of Independence	Independence	1776	Analyzing source material, writing
11. Black Patriots in the American War for Independence	African Americans and the Revolution	1775-1781	Library research, presentations
12. The Preamble	Constitutional Convention	1787	Analyzing source material
13. From the Marquee: The Constitutional Convention Story	Constitutional Convention	1787	Creating posters
14. Analyzing the Blue-Backed Speller	Education, citizenship	1783-1829	Drawing, analyzing source material
15. Inventions Today and Yesterday	Technology	1790s	Sponge painting, analyzing toys, reading, small-group discussion, inventing toys
16. Occupations in the Early National Period	Occupations	1783-1830	Research, discussion, crossword puzzles
17. The President's Palace	White House, presidential history, technology	1792-present	Picture analysis, analyzing source material, research, constructing a timeline
18. Shoutin' and Singin': Slave Songs of Freedom	Slavery, music	1800-1860	Reading, singing, discussion
19. Settling New Territories: Successive "Wests" in U.S.History	Expansion, settlement	1800-1860	Folk song analysis, library research, preparing scrapbooks, oral presentations
20. My Folks Came in a Covered Wagon	Expansion; pioneer life	1850-1890	Analyzing source material, discussion
21. Looking at the Land: Appreciating Native Americans' Views	Native American values	1700-1860	Reading Native American poetry, discussion
22. Women and the Right to Vote: A Drama	Women's suffrage	1872	Discussion, dramatization
23. Did the Industrial Revolution Make Clocks Go Faster?	Technology, industrialization	1880-1890	Clock/time survey, discussion, reading, worksheet

Activity Number and Title	Topic	Approximate Time Period Covered	Activity Description
24. Censoring the Mails: What Is Your Opinion?	Censorship	1916	Self-survey, document analysis, letter-writing
25. The Internment: A Personal Story	Japanese-American internment	1941-1945	Free writing, reading, discussion, monument design
26. Kwanzaa: A Cultural Celebration	Kwanzaa, African-American culture	1966-	Brainstorming, discussion, card sort, small-group presentations
27. By the Numbers: Change in the 20th Century	Population, economics, health, education	1920-1970	Reading graphs and tables, creating posters
28. The Road to Citizenship: A History of Voting Rights	Voting rights	1792-1970s	Talking timeline, discussion
29. Folk Arts in the Contemporary United States	Folk arts, ethnic heritage, community traditions	1980-	Free writing, small-group presentations, discussion, community resource
30. Decade by Decade: Creating a Newspaper of U.S. History	Review	1920-	Brainstorming, classifying, research, creating newspapers

1. THERE'S AN OLD TRUNK IN MY ATTIC

Introduction:

This lesson does not present specific historic content. Rather, it helps students develop a sense of "historical imagination" through a series of steps that involve students in each of the phases of the writing process – prewriting, composing, and rewriting. Thus, the lesson facilitates development of writing skills by providing a meaningful purpose or context, while helping students develop a sense of history that can then be built on throughout the year. The lesson is especially appropriate for primary grade students.

Objectives: Students will be able to:

1. Form hypotheses about the function of an historical artifact.

2. Express historical ideas through written work.

Interdisciplinary Curriculum Links: Language Arts (Writing)

Teaching Time: 1-2 class periods

Materials and Preparation: The key material for this lesson is an antique trunk stuffed with old-fashioned paraphernalia – books, bottles, pictures, fans, etc. For younger children, you may wish to heighten the atmosphere further by dressing in clothes of a bygone era and bringing additional "props" to class; these might include old chairs or "cobwebs" made from crepe paper streamers. You will also need copies of Handout 1-1 for all the students.

Procedure:

1. Explain that today the class is going to think about a long time ago. You will do things to help students see, feel, hear, smell, and talk about a different way of living.

2. Ask each child to find a quiet, private place in the classroom. Turn the lights off and read one or both of the following poems about time.

Adapted from "Exploring the Past: Writing About Real Stuff," by Kristin Smyka, in *Writing in Elementary School Social Studies*, edited by Barry K. Beyer and Robert Gilstrap (Boulder, CO: Social Science Education Consortium and ERIC Clearinghouse for Social Studies/Social Science Education, 1982), pp. 71-76. Poems by Laurel R. Singleton.

YESTERDAY

Yesterday when I was small
I couldn't reach the cookie jar
Or turn the television on
Or walk too far
Without my mom.

I wore diapers
And pajamas with feet.
And didn't have much hair
Or many teeth.

It must have been fun.
Too bad I can't remember.

Now I'm older
And I can reach the cookie jar
So I have to help make them.
And I can turn on the TV
But I have to do my homework first.
I've got hair – and it hurts when
Mom combs it.
And teeth just have to be brushed.

I wonder if I'll remember this
when I am twelve.

MYSTERIES

Things that happened long ago
Are mysteries to me –
Why the cavemen wrote on walls.
What I did when I was three.

I wish I knew the answers
To the questions that I ask.
How fast could a covered wagon go?
Why did the witch doctor wear a mask?

What was the name of Paul Revere's horse?
Who invented the very first toy?
Why did Abe Lincoln grow a beard?
What was Dad like when he was a boy?

So many things have happened
Since the world began.
I want to know all about them
If I possibly can.

But the future has its mysteries too.
What will tomorrow hold?
Will I learn the mysteries of time
While I am growing old?

3. Regroup to discuss the notion of time, encouraging students to express their own conceptions. Role play some situations to help clarify simple time distinctions. For example, a student might dramatize play activities of "yesterday" as a two-year-old toddler and "today" as a first-grade student. Help students distinguish between past and current events, recognized as "now" or "today."

4. Point out the props you have brought to class, explaining that your classroom has been turned into an attic full of things from the past. Have the students pick partners. Each team can then come to the trunk and select an item. When all the teams have objects from the trunk, let the teams spend a few minutes sharing their ideas about how the items might have been used.

5. Again reconvene as a large group and talk about how the children felt when they looked into the trunk or reached in to take an article. Ask questions about smell, sight, touch, and sound, developing a collective list of descriptive words. Record these on a large sheet of paper visible to everyone. Words students have used in describing this phase of the activity have ranged from "squirmy," "tingly," and "breath-holding" to "icky," "yucky," and "aargh."

6. Have the teams rejoin, with each pair choosing a place in the room where the partners can talk to one another. Pass out copies of Handout 1-1, and read the questions on the handout aloud. Let the students talk in their pairs, and then reassemble as a large group to share their hypotheses.

7. Tell students to find a place in the classroom where they can write privately and comfortably. Tell them to close their eyes and "make movies in their head" as you talk through the simulated attic trip, cuing students with words from the group list. Remind the children of the hypotheses that were suggested during the group discussion. Then ask the children to make up "movies" about their old objects and write them down.

8. Circulate to offer spelling assistance. When students have completed their work, do some stretching and deep breathing before they join their partners to exchange stories. Tell the students that they should each say one good thing about their partner's paper.

9. Form a large group. If some children wish to read their stories aloud, let them do so. To conclude the activity, reread the poem.

Extension/Enrichment:

Display a number of old pictures around the room. Individual students can select a person from a photograph and imagine that they are that person, writing about where they were when the photograph was taken. Groups of students can select a photograph and create a historical skit about the people shown: Why were they in the picture? What were their relationships? Encourage students to use "historical imagination" in creating lives for the photographed people.

Related Children's Literature:

Judith Viorst's poems, "Good-by Six—Hello, Seven" and "Teddy Bear Poem," reflect the personal growth and change theme used to stimulate student thought about history. They appear in *If I Were in Charge of the World* (New York: Atheneum, 1982; primary and intermediate).

The House on Maple Street, by Bonnie Pryor (New York: Morrow, 1987; primary) tells the story of two young girls who discover an arrowhead and china cup that lead them to investigate their home's history.

WHAT AM I?

What do you think the object is?

When do you think it was made?

How do you think it was used?

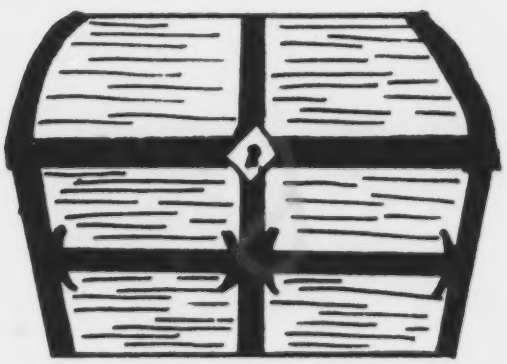
Who do you think owned it?

Do you think this could be used today?

If so, in what manner?

Why was it in the trunk?

Who do you think put it in the trunk?



2. FAMILY HISTORY

Introduction:

Students' interest in history may be heightened by beginning with topics that have personal relevance, such as family history. In addition, putting together a family history gives students experience with some techniques used by historians. In this activity, students discover some of their family background by making a four-generation family tree and interviewing family members.

Note that students who do not live with their biological families may find family history activities difficult or awkward. If you are aware that your class includes adopted or foster children, you may want to adapt the activity. For example, you might stress that a family's history shapes many of their customs, beliefs, and so on. Thus, the history of the family you live with – whether or not it is your biological family – shapes the way you live. Alternatively, you might have students work in groups, choosing one group member's family for the group to research.

Objectives: Students will be able to:

1. Demonstrate chart- and diagram-reading skills.
2. Investigate personal and family history.
3. Demonstrate oral skills through interview activities.
4. Analyze family history from the perspective of events in U.S. history.

Interdisciplinary Curriculum Links: Language Arts (Interviewing)

Teaching Time: 2 class periods plus a homework project spread over several weeks

Materials and Preparation: Make copies of Handouts 2-1 and 2-2 for all students.

Procedure:

1. Share with students a story about your family's history, explaining why that story has meaning for you. Allow sharing time for students.

2. Tell students that they will be doing a project to investigate their own family background and to chart the information they discover on a family tree similar to the ones anthropologists and genealogists use. Brainstorm some of the ways in which students could get information about their family history. Explain that interviews with family members will be the major way they gather information in this lesson.

Adapted from a lesson by Barbara Berry, Karen Fox, Helen Kattelman, and Elaine Lopez, Hazelwood School District (Florissant, Missouri).

3. Distribute copies of Handout 2-1 and discuss its contents in class. Make sure students understand how the chart is used. You might construct a hypothetical family tree on the chalkboard. Help students define several key terms they will need for this lesson: *generation*, *maiden name*, *paternal*, and *maternal*.

4. Direct students to interview their parents and grandparents to obtain the information needed to fill in the chart. They should try to go back as far as their great-grandparents, if they can, but should not worry if they cannot find all the information. You may also give students Handout 2-2 for use in undertaking a larger family history project. The handout presents a structure for this project, including a rationale and interview questions.

5. Allow students time to complete their research, tailoring the amount of time to the amount of information you expect them to collect; they will obviously need more time to complete the larger project described in Handout 2-2.

6. To debrief this activity, circle the room asking each student to tell the most interesting fact he or she learned about his/her own family from doing this activity. Possible answers may be how long ago someone was born, when they came to the United States, why they came to the United States, what country someone was born in, and so on. As an alternate debriefing exercise, look at the general years of birth of each generation and discuss what was happening in the United States when these people were born.

Extension/Enrichment:

Students may want to draw a poster of their family tree and paste pictures of family members on the tree. They might also enjoy creating a family crest.

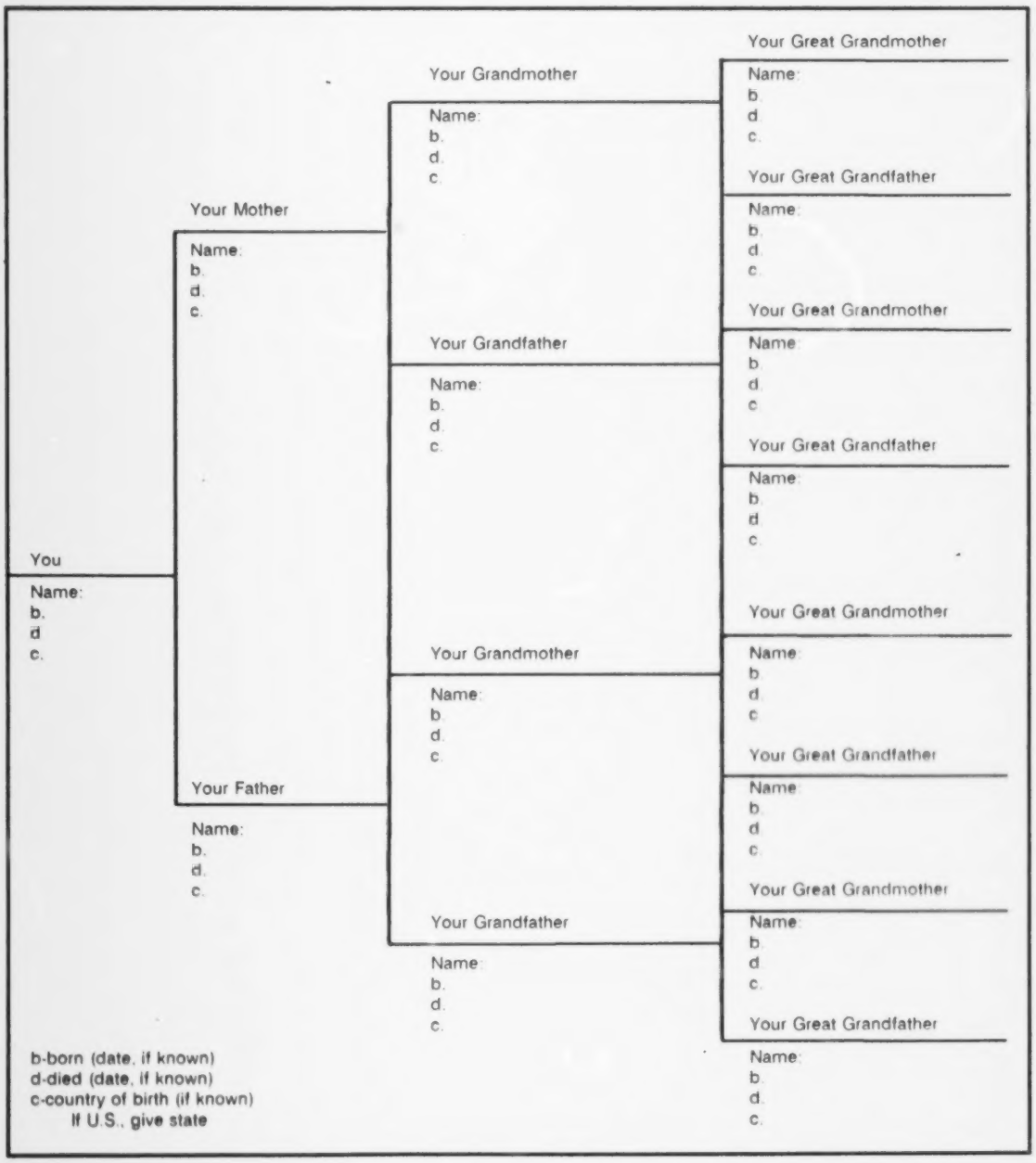
Related Children's Literature:

The Great Ancestor Hunt: The Fun of Finding Out Who You Are, by Lila Perl (New York: Clarion, 1989; intermediate) is a nonfiction work that provides historical background on various immigrant groups, as well as an overview of the sources used in genealogical research. A book that is based on a grandparent's sharing of family history with a child is *Arctic Memories*, by Normee Ekoomiak (New York: Holt, 1990; primary and intermediate). The book focuses on the Inuit culture and could be used to motivate students to write more about their own families' traditions.

If you want to focus on immigration as an experience shared by most families, you will find many books on immigration experiences. Recent examples representing several ethnic groups include *Coal Mine Peaches*, by Michelle Dionetti (New York: Orchard, 1991; primary); *Mary McLean and the St. Patrick's Day Parade*, by Stephen Kroll (New York: Scholastic, 1991; primary and intermediate); *Onion Tears*, by Diana Kidd (New York: Orchard, 1991; primary and intermediate); *The Cat Who Escaped from Steerage: A Bubbemeiser*, by Evelyn Wilde Mayerson (New York: Scribner, 1990; intermediate); *Hector Lives in the United States Now: The Story of a Mexican-American Child*, by Joan Hewett (New York: Harper Collins, 1990; intermediate); and *Tales from Gold Mountain: Stories of the Chinese in the New World*, by Paul Yee (New York: Macmillan, 1990; intermediate).

FOUR-GENERATION CHART

The chart below can be used to diagram relatives and ancestors through four generations. Note where the current generation – you – appears on the chart.



Reproduced from Carlos Cortes and others, *Understanding You and Them: Tips for Teaching About Ethnicity* (Boulder, CO: Social Science Education Consortium, Inc., 1976), p. 27.

FAMILY HISTORY PROJECT

Any family is a good subject for a family history. In many cases, one side of the family has exerted more influence than the other, or there is little information abut one set of grandparents but a great deal for the other. If this is your case, don't worry; tell more about the side for which you can get more information. Do try to get some material for all four grandparents. You may include information on your great-grandparents, but keep in mind that it will take time to collect it. Be sure to tell something about the lives of your own parents.

How to Collect Information

You have already learned how to collect data and complete a family tree. Such a chart tells the "who" and "when" of your family history, but it doesn't tell about some of the really interesting questions, such as "why" and "how." In-depth interviews will help you answer those questions.

Interview as many of the people on your chart as you can. If some of the people are dead, you may be able to find information from your great uncles and aunts or from friends who have known your family for a long time. Try to tape record the interviews so you can be sure to get the exact words used in describing incidents, jobs, farming methods, and the like. If you do not have a tape recorder available, take notes during the interview. If you cannot interview people or call them on the telephone because they live far away, write a letter to them. Explain your project clearly and then ask specific questions. If you leave a lot of space after each question, you are more likely to get answers than if you just make a list. You may get a more prompt reply if you include a stamped, self-addressed envelope. Make it as easy as possible to answer.

Try to make your questions as clear as possible. Be specific. Below are some general areas you might ask about and examples of questions you might want to ask. You may prefer to come up with your own questions, but remember: they should be specific. You don't have to get answers to all the suggested questions. Some may not be relevant to the person you are interviewing. Use suggested questions when they work for you, and make up your own to accompany them or as substitutes. The answers people give you may have clues to further questions you can ask.

Adapted from Carlos Cortes and others, *Understanding You and Them: Tips for Teaching About Ethnicity* (Boulder, CO: Social Science Education Consortium, 1976), pp. 22-25.

Topic: Where the Family Came From

1. Where did the person being interviewed (or his or her family) come from?
2. Was the family rich or poor? Describe some aspects of their lives that show this.
3. What kind of dwelling did they live in? What kind of foods were eaten daily?
4. Did anyone else besides parents and their children live in the dwelling? Did friends and relatives live nearby—in the same building or neighborhood?
5. Did people choose their mates or were marriages arranged? Where did children live after they got married?
6. What religious group did they belong to?
7. Did they belong to any other groups or clubs?
8. Did they serve in the armed forces?
9. Did they pay taxes?
10. What kind of government did they live under?
11. Did they have political rights? Did they hold any political offices?
12. What festivals and holidays did they observe? How were they observed?
13. What family celebrations were held? What were they like? How and where were marriages, christenings, funerals, and other ceremonies held? Who went?
14. How were the children trained and disciplined? How much and what kind of schooling did they get? What activities happened at school? Did both boys and girls go to school?
15. What big events occurred in the life of the family—or of the town? Who were their heroes?
16. What did people do for entertainment? What kind of amusements and sports were enjoyed? Did your own ancestors take part?
17. How was your family like or different from other families in town?
18. How did family members make a living? Did women work outside the home?

Topic: Immigration

1. Where did they settle after coming to the United States?

2. What kind of transportation did they use on their journey? How much did it cost? How long did it take? How did they raise money to pay the fare?

3. Why did they decide to emigrate?

4. Did just a single individual leave, or a family, or a larger group?

5. What did they know about the United States? Why did they choose to come here?

6. Where did they arrive? What were the first few days they were there like? How were they treated? What difficulties did they encounter? How long did they stay there? Where did they go next?

Topic: In the United States

1. What were living conditions like? What kind of house or building did the family live in? How much rent did they pay?

2. What was the neighborhood like? Did other families of the same ethnic group live nearby? How close? What were the relationships like among the ethnic groups?

3. Who were the first members of the family to learn English? Why were they first?

4. What were the neighborhood schools like? What was taught? What games and sports were played?

5. What did members of the family do with their leisure time? Where did they go? With whom did they spend their time?

6. What role did religion play in the family's life? Did they attend services regularly? What religion was it? Did people from other ethnic groups attend the same religious services? How were religious practices different from the way they were in the old country?

7. Did anyone become a U.S. citizen? What was the process like? Can anyone describe the scene on the day he or she became a citizen?

8. Did members of the family vote? Did they strongly support a particular party or candidate? Why? Was anyone in the family a recipient of assistance or patronage from a local political organization?

9. Did family members join any clubs, fraternal organizations, burial societies, etc.? What dues did they pay? What benefits did they receive?

10. How long did they stay in their first neighborhood? Did the children stay or move? Why? If they moved, where did they go?

11. What kind of work did they do? How was the first job found? What were the wages? What skills were needed? What was the place of work like?

12. Did other generations of the same family pursue similar work patterns or move into different skill levels or occupations?

13. How did work and working conditions differ from the old country? Was there any discrimination in hiring or promotions?

14. Did women in the family work outside the home? If so, what was the work like? What was the family attitude toward their working?

15. How old were the children when they started to work? Did they continue to go to school while working? What were their jobs like? What were their wages?

16. As time passed, what customs from the old country were the easiest to keep, and what customs were the hardest to keep? Why? What customs, or traces of customs, remain in your family today?

17. When did intermarriages between ethnic groups start? What were the families' reactions?

Topic: Yourself

1. As you were growing up, did you see yourself as a member of a particular ethnic group? If so, which one? Where there other ethnic groups in your neighborhood? Did you play with children from the other groups?

2. As you were growing up, what activities took up most of your time?

3. What did you enjoy doing the most? least? What were you good at?

4. Did members of your family seem to have similar abilities or interests?

5. Did members of your family seem to look a lot alike?

6. Who were the first people in your family to own their own cars? to finish high school? college?

Other Sources of Information

Some families have kept a family Bible, letters, diaries, journals, business records, and so on. See if things like this have been preserved by any member of your family. Check to see if there are old family photographs. Be sure to label these by person's name and time period. Photographs are only valuable for your purpose if they are identified. You might also check to see if important souvenirs and family possessions have been preserved. Many families keep such things as baby shoes, baptismal outfits, wedding clothes, and army uniforms, as well as first report cards, children's craft products, and the like. See if you can dig some of these out. You might make a display of such objects for your class. Printed materials could be copied and added to your family history.

Report

After you have gathered this material, you will want to organize the information into a report.

First make a title page. You might simple call your report "The History of the _____ Family" (with your family name in the blank). Or you might try a fancier title. One boy whose family included both a horsethief and a sheriff titled his paper "Cops and Robbers: A History of the _____ Family." On the first page of your report, list the sources of information (that is, the people you interviewed or wrote to).

Get organized. Now you have piles of notes and ideas, photographs, family mementos, and so on. Decide how you're going to use all of that information to tell the story of your family. This is a difficult task. One suggestion is to tell (1) the life of one grandmother up to marriage; (2) the life of the man she married up to the marriage; (3) their married life together. Then use the same arrangement for your other grandparents and then your parents. Each section can begin with the name of the person being discussed. You may have interviewed people, such as aunts and uncles or friends and neighbors, whose own stories are not told in your report, but who provided you with information to use. Be sure to give credit to those sources and use direct quotations from them as much as possible.

This is only one way of organizing information. Feel free to come up with your own way and to use it if it works better for your story and your data.

A map showing all the places referred to in your report adds a great deal of information. You could use outline maps, gas station maps on which you pinpoint certain towns, or maps you draw yourself.

3. COMMUNITY RESEARCH STUDY

Introduction:

This community research project is actually six individual activities. These activities, which may be used separately or as a unit, are intended to provide students with a model by which to research any community from a humanities perspective. Students begin exploring a chosen community by looking at the arts (literature, music, games); lifestyles (social, occupation, school and government, religion); and architecture (materials, style, use, origins, environmental influence). They then compile their data into chart form. They repeat the study for another community, comparing and contrasting two communities.

Objectives: Students will be able to:

1. Apply a model for studying about communities of any historical period.
2. Interpret the lifestyle of the community from a humanities perspective.
3. Gather and apply data about communities.
4. Compare and contrast communities from different locales and time periods.

Interdisciplinary Curriculum Links: Language Arts (Research Skills), Art

Related Children's Literature:

My Backyard History Book, by David Weitzman (Boston: Little, Brown, 1975; primary and intermediate), provides projects and activities that help young people explore local history. The book is written and illustrated in an amusing style that should engage student interest.

A. Researching a Community Using an Arts Approach

Introduction:

In this activity, which involves two days of library research, students learn about the literature, music, and games common to the community chosen for study.

Objectives: Students will be able to:

1. Develop and apply research skills.
2. Apply data to specific research problems.
3. Produce and teach one artform to the class.

Teaching Time: 4 class periods

Prepared by Terry Smith, San Juan (California) Unified Public Schools.

Materials and Preparation: Make a copy of Handout 3-1 for each research pair. Work with the media specialist to identify library resources on life in the time period your students will be researching. A list of resources could be distributed to students on the second day of the activity.

Procedure:

1. Explain to the class that there are many ways to learn about what a person – or a place – is like. For example, what do you think a person is like who wears striped shirts, polka dot pants, and has pink hair? Clothes tell a lot about a person. Similarly, art tells a lot about a community. In this activity, the class will interpret a community's character by looking at its art.

2. Divide the class into pairs and give each pair a copy of Handout 3-1. Spend five to ten minutes going over the handout questions and clarifying procedure. Assign a community to each pair, or let pairs choose their own communities.

3. Review with students the procedure for using library resources to locate information. Explain that they will spend the next two days in the school library researching the answers to the handout questions. Each pair should consult a total of four resources, which may include books and audiovisual material. At the end of the two research periods, each pair will make a short report to the class.

4. After the research periods, allow time for the pairs to make their presentations to the class. As a class, compile information and list it in chart form on the chalkboard.

B: Researching Community Lifestyles

Introduction:

In this activity, students learn about lifestyles found in the community and examine how education, religion, and politics affected these lifestyles.

Objectives: Students will be able to:

1. Consult a variety of sources to obtain data on lifestyles.

2. Apply data to specific research questions.

Teaching Time: 3 class periods

Materials and Preparation: Make a copy of Handout 3-2 for each research pair.

Procedure:

1. Introduce this research activity by asking the class what is meant by the term *lifestyle*. As a class, come up with a definition of the word. Brainstorm, and list on the chalkboard, characteristics of the students' own lifestyles or of what they perceive as an "American" lifestyle.

2. Explain to the class that they are going to explore the lifestyles of another group of people, in another community and/or another time. Divide the class into research pairs.

3. Distribute a copy of Handout 3-2 to each research pair and review the handout contents. Clarify the research task.

4. Spend one day in the school library. During this time, each research pair should conduct their research on lifestyles.

5. Have each research pair report its findings to the class.

6. As a class, record collected data on the chalkboard chart.

C: Researching the Architecture of a Community

Introduction:

This activity is designed to help students understand that communities were often developed with a design. Included in the study of community architecture are origins, style, use, materials, and environmental influence on site selection.

Objectives: Students will be able to:

1. Draw a map of the community and answer questions using map skills.

2. Select a building in the town and research architectural perspectives.

Teaching Time: 4 class periods

Materials and Preparation: Make a copy of Handout 3-3 for each research pair. Gather slides, pictures, or photographs you can use to explain to students how to analyze a building.

Procedure:

1. Introduce the activity by asking the class to think about what architecture shows about the town they have been studying and its time. For example, how do houses reflect environment – hot/cold/rainy climate? What are buildings in the town made of? Why? If wood, is the town located near forests? What does building material indicate about climate and natural resources? What does the size of buildings and how close together they are indicate about land value, population size, standard of living?

2. Distribute Handout 3-3 and explain the research assignment to the class. Explain that the class will work in pairs to conduct their research and will report their findings on the last day of the activity.

3. Using slides, pictures, or photographs, explain how students can analyze a building through its style, its use, its materials, its size, and its location. As a class, analyze a sample building (this can be any for which you have a picture).

4. Spend the following class period in the library, allowing students time to complete their research handout.

5. In class, have each research pair make a brief report on its findings. Using the chalkboard, record data from all pairs on a chart.

D: Humanities Compilation Chart

Introduction:

Using the information gathered in the previous three activities, the class transfers all data about the community under study onto a large chart.

Objectives: Students will be able to:

1. Compile and transfer data.

2. Make inferences based on research findings.

Teaching Time: 1 class period

Materials and Preparation: Make copies of Handout 3-4 for all students. You will also need the data charts from Activities A-C. The day before this activity, remind students to bring all completed research guide handouts from Activities A-C.

Procedure:

1. Using the chalkboard, fill in data on a large copy of the chart shown in Handout 3-4, or assign pairs to fill in different sections on the compilation chart.

2. Have students copy data from the large chart to individual charts (Handout 3-4).

3. Through class discussion, guide students to summarize, generalize, and make inferences about the data.

E: Researching Another Community

Introduction:

Students compile data in the three humanities categories to gain an understanding of a second community during the same period of study.

Objectives: Students will be able to:

1. Demonstrate ability to research a topic.

2. Demonstrate critical thinking skills.

3. Develop communication skills through an oral summary of data gathered.

Teaching Time: 3 class periods

Materials and Preparation: Make enough copies of Handouts 3-1, 3-2, and 3-3 for one-third of the class to have each. You will also need copies of Handout 3-4.

Procedure:

1. Organize students into research pairs. Assign each pair one of the previous research guides (Handouts 3-1, 3-2, or 3-3).

3. Explain that each pair will look at just one aspect of a different community and that, when research is completed, the class will compile findings to create a complete study of the community.

3. Allow library time for research. Check with research pairs each period as to progress and any difficulties encountered. Students may need help locating resources.

4. Upon completion of research, provide class time to report findings orally.

5. Transfer summaries to the master chart. Use column B of Handout 3-4 to create a means for comparing the two communities studied.

F: Comparing and Contrasting Two Communities

Introduction:

This activity is a wrap-up for students' research projects. By using data collected in previous research and recorded in summary fashion on the master chart, students should conclude that both communities responded in similar/different manner to common social, political, and economic problems. They should also be able to make inferences as to the extent of influence settlers' ethnic and national heritage had on their communities.

Objectives: Students will be able to:

1. Compare and contrast two communities using research data.

2. Infer reasons for likenesses and differences between the communities.

3. Hypothesize as to extent of the influence of settlers' ethnic and national heritage.

Teaching Time: 1 class period

Materials and Preparation: You will need the research guides from all previous activities. The day before this activity, remind students to bring their research guides to class.

Procedure:

1. Introduce the activity by telling students that they will compare what they have learned about the art, architecture, and lifestyles of two different communities. Then, as a class, you will try to draw conclusions about similarities and differences between these two communities.

2. Post the master chart showing the previously recorded summary statements.

3. Direct each research pair to list one similarity and one difference between the communities in each of the three categories. Allow 10 to 15 minutes for pairs to record their responses.

4. Provide class discussion, with one member from each pair reporting orally.

5. Guide the class in brainstorming to hypothesize the extent of direct British influence or other national or ethnic influence. Drawings of British or other European towns of the time may be helpful in generating ideas. Accept all answers and encourage participation from each pair. Record responses on the chalkboard and have students copy.

Extension/Enrichment:

Encourage students to build a model of the first community they researched. Provide samples of types of classroom construction materials and brainstorm with students various kinds of materials they might use for their buildings (e.g., scraps of wood, cardboard, fabric, Z-brick). Students can bring many of these items from home. Demonstrate scale drawing and provide lots of encouragement. Encourage innovation, attention to detail, and three-dimensional construction. Provide an ample supply of slides or pictures from reference books for students to use in making their models. Once storefronts are completed, attach to the fronts of the desks and arrange the desks as per town plan, as accurately as possible. You may want to photograph the completed display to be used by future classes for ideas.

Assign students to write a day in the life of a typical townsperson in the community they have studied. Describe or review a diary form of writing and provide several samples of what a completed diary should look like. As time permits, allow students to make oral presentations on their findings. They could demonstrate their occupations/crafts and even dress in period costumes.

RESEARCHING A COMMUNITY THROUGH ART

You can tell a lot about a group of people or a community by looking at the kinds of art the people enjoy. In this activity you will work with a classmate to learn about a given community. You will look at three different artforms: literature, music, and games. Use the questions below to guide your research. At the completion of the activity, you will make a short presentation to your class.

Literature:

1. Name three types of books commonly read or popular in the community.

2. Select a short reading selection from one of the books and be prepared to read it to the class.

3. Write one paragraph to summarize or explain the reading selection you chose.

Music:

4. Find out when (what occasions) and where music was played in the community. Using this information, explain in one or two paragraphs the importance of music to this community.

5. How were songs passed on from one generation to another?

6. What kind of instruments were used during this time?

7. Locate a picture of an instrument and draw or copy it.

8. Write a poem that might be put to song.

Games:

9. Describe at least two games that were played by the children in the town.

10. Teach the class a game that was popular at this time. You may want to write out step-by-step directions to help you in explaining the game.

RESEARCHING COMMUNITY LIFESTYLES

1. Describe the roles of family members in this community.

   a. What kind of work might the father do?

   b. What would the mother's duties be like?

   c. List some of the chores of the children. How were these like or unlike the chores you do? How many children did the family have?

2. Tell how the children were educated. Did they go to school? What were the subjects they studied? What materials or supplies did they use?

3. Locate a schoolbook and tell two kinds of lessons it included.

4. What might the family's religion be? How important would religion be?

5. Find a picture of the church the family attended. How do you think the church was different from one today?

6. Choose one occupation of a community member. Describe a typical day for a person having this occupation.

7. What type of government did the community have? How did it develop?

8. What members of the community would get to vote? Why?

RESEARCHING THE ARCHITECTURE OF A COMMUNITY

1. Locate a map of the community you are studying (teacher can provide). Answer the following questions:

   a. What is the main street called? In what direction does it run?

   b. List the main public buildings.

   c. Estimate the distance from the school to the church.

   d. Are there separate areas for homes and businesses?

   e. When was the town built?

2. Choose one of the buildings in the town and answer the following questions:

   a. Locate a picture of the building and copy or draw it.

   b. Can you tell the purpose of the building by looking at the front? How? Is there a sign? Draw it.

   c. What materials were used to construct the building? Can you suggest reasons for their use?

   d. Draw a floor plan showing what it might look like inside.

   e. Write a paragraph describing the front of the building. Tell about its size, shape, color, and texture.

   f. Is there a similar building in your town? How is it similar?

   g. Have you ever seen a building like this before? Where? Imagine you were the owner of the building. How would you feel about working here?

   h. Suppose you were able to change one thing about the building. What would it be? Why?

COMMUNITY STUDY CHART

		Community A	Community B
ARTS (from Handout 3-1)	LITERATURE		
	MUSIC		
	RECREATION		
LIFESTYLES (from Handout 3-2)	OCCUPATIONS		
	EDUCATION		
	POLITICS		
	RELIGION		
ARCHITECTURE (from Handout 3-3)	ORIGIN		
	STYLE		
	USE		
	MATERIALS		

4. NATIVE AMERICANS AND OUR DIET

Introduction:

The foods we eat originated in different parts of the globe and were developed by the peoples that first recognized their potential. While students undoubtedly know something about the pre-Columbian lives of Native Americans, they may not realize that we today continue to benefit from the contributions of Native American cultures. This lesson is designed to make students aware of such contributions, specifically as they relate to the foods we eat.

Objectives: Students will be able to:

1. Explain that Native Americans excelled in plant domestication and plant growing.

2. List several foods originally developed by Native Americans.

3. Appreciate the contributions of early Native American groups.

Interdisciplinary Curriculum Links: Science

Teaching Time: 1 class period

Materials and Preparation: Arrange the classroom so students can form two or three sharing circles. Make copies of Handout 4-1 for all students.

Procedure:

1. Form sharing circles of eight to ten students. Each sharing circle is to create a list of common foods, including favorites from the following groups: grains, meats and dairy, vegetables, fruits, and spices or flavorings. Ask each person in the circle to tell the group about one of their favorites, or about a food they eat on a regular basis, then write this on a sheet of paper being passed around the circle. Encourage students to name basic foods (e.g., apples), rather than dishes containing several ingredients (e.g., apple pie). No one may repeat any other person's choice, but each person handed the paper should add a place of origin to the previous person's food choice. By the time the circles are completed, each student should have had the opportunity to name a food and speculate on the area from which his/her neighbor's choice probably came. Students can give either a country or continent as the place of origin.

2. Tell students that Native Americans before Columbus had achieved greater success than Europeans in a number of fields, including plant domestication and plant growing. Of the 13 most used food plants today, several are of Native American origin: corn (Indian maize); common beans (navy, pinto, black, kidney, lima, etc.); "Irish" and all other potatoes, including sweet potatoes; manioc or cassava; and peanuts. The Native Americans' diet, when supplemented with game and fish, was far healthier than that of people in most other parts of the world.

Adapted from an activity developed by Jack Zevin and Roger Owen, Queens College, City University of New York. To appear in *Teaching the Social Sciences and History in Secondary School: A Methods Book* (Belmont, CA: Wadsworth Publishing, 1993).

3. Tell students that three-fifths of the world's major plant foods are of Native American origin. Thus, approximately three-fifths of the items on the list from the sharing circles should show the Americas as the place of origin. Do they? Were students who listed "America" as a place of origin thinking about Native Americans or later cultures in the region?

4. Distribute Handout 4-1 and have students check the list against items on the sharing circle lists. Discuss the following questions:

- Which commonly used food plants were not on students' lists?
- Which of those on the handout list are unfamiliar to students?
- What percentage of items on the handout were correctly identified as being of Native American origin?
- According to the handout, a large proportion of food plants are from the Americas, developed by Native Americans. Is this surprising to you? Why or why not?

Extension/Enrichment:

The list on Handout 4-1 can be used as the basis for a number of activities. For example, students might plan a day's menu using only foods from the list, along with wild game and fish. They might research foods on the list that are unfamiliar, finding out where they are grown today and how they are used. They might also find out where in the Americas each food on the list was grown and what technologies Native Americans used in cultivating it. Students might also research the origins of the other foods on their sharing circle lists.

Related Children's Literature:

Our Mother Corn, edited by Bill Brescia (Seattle, WA: Daybreak Star Press, 1981; intermediate) provides a history of corn but also looks at its place in the lives of several Native American tribes. Agricultural methods are discussed as well. Insights into how foods cultivated by Native Americans were and are used can be obtained from the *Native American Cookbook*, by Edna Henry (Wechappituwen) (New York: Messner, 1983; intermediate). The story of how one plant food has been grown from pre-Columbian times to the present is told in *The Cranberry Book*, by Elizabeth Gemming (New York: Coward-McCann, 1983; intermediate). Students might use the book as a model for creating their own books on the development of favorite foods.

SOME COMMONLY USED FOOD PLANTS AND PLANT PRODUCTS FIRST USED BY NATIVE AMERICANS

achiote
allspice
achira
amaranth (several)
anil (indigo)
anona
apazote (chenopodium)
arrowroot
artichoke (Jerusalem)
avocado

barbados cherry
barbasco
beans (common, haircot, lima, kidney, navy, etc.)
bottle gourd

cacoa (chocolate)
cascara
chaya
chayote
cherimoya
chia
chicle
chinchona
coca
cochineal cactus
coconut
copaiba
copal
cotton (Pima)
cranberry
cypress

dahlia

elderberry

guava
guayabilla
guayule

henequen
hog plum

ipecac

jocote

lupine

maguey
maize (corn)
mamey applie
manioc (cassava)
maple syrup (sugar)
marigolds
mate

nuts (Brazil, butter, cashew, hickory, pecans, pine, etc.)

oca

panic grass
papaya
passionflower fruit
pawpaw
peanut

peppers (chile, cayenne, chiltepin, paprika, pimento, sweet, etc.)
persimmon
pineapple
pitahaya
potato ("Irish" or "white")
prickley pear ("tuna")
pumpkins

quinoa

rubber

sapodilla
sapote
sarsaparilla
sassafras
sisal
soursop
squash
star apple
strawberry
sunflower
surinam cherry
sweet potato (yam)
sweet sop

tapioca (manioc)
tejocote
tobacco
tomato
tomatillo (husk tomato)
tuberrose

vanilla

5. A GEOGRAPHY WHEEL: NATIVE AMERICANS AND THE LAND

Introduction:

While Lesson 4 was designed to heighten students' awareness of the level of cultural development present in North America prior to European exploration, this lesson is designed to increase their awareness of the diversity of the cultures present. Through a group research project, students use geographic questions to explore the lifestyles of Native American groups in five regions of what is now the United States.

Objectives: Students will be able to:

1. Explain differences in Native American lifestyles in different regions of North America.
2. List several Native American groups that lived in five different regions of North America.
3. Use geographic questions to guide a research project.
4. Present research findings in an unfamiliar format: the geography wheel.

Interdisciplinary Curriculum Links: Geography

Teaching Time: 4-5 class periods

Materials and Preparation: Make copies of Handouts 5-1 and 5-2 for all students. You may need to work with the librarian/media specialist to ensure that adequate resources on early Native American cultures are available for the student project. A large landform or climate map of the United States would be helpful.

Procedure:

1. Ask students what they think the population of North America was before European exploration. Allow several students to make guesses before telling the class that the population around 1500 is estimated to have been 2 million; those 2 million people spoke 300 different languages. What does this suggest about the cultures of the Native Americans? (They were quite diverse.)

2. Distribute Handout 5-1 and go over it with the class. You might point out the five regions described on the handout on a landforms or climate map of North America to reinforce the information about the settings provided on the handout.

3. Divide the class into five groups, assigning each group one of the regions on the handout. Each group is to choose one Native American tribe from its region to research in greater detail. The questions listed on Handout 5-2 can be used to guide student research, for which you should allow two to three class periods. Be available to answer questions and provide assistance while students are conducting their research.

Prepared by Laurel R. Singleton, Social Science Education Consortium.

4. Groups should share their completed geography wheels with the class. Conduct a concluding discussion focusing on cultural similarities and differences among the five groups researched. What role did the environment play in shaping culture? How did the people create ways of adapting to the environment?

Extension/Enrichment:

Students could create a large illustrated map showing what they learned about their groups. They might also create a "Visitor's Guide to Native American Heritage"; a recent issue of *National Geographic* (October 1991) contained such a map, which shows the locations of Native American sites that can be visited to learn more about early American cultures.

Related Children's Literature:

An excellent bibliography of books for children is *Through Indian Eyes: The Native Experience in Books for Children*, edited by Beverly Slapin and Doris Seale (Berkeley, CA: Oyate, 1991). The listing is selective, so that books that convey stereotypes have been eliminated. This resource could be used to select books on more specific topics for further reading by students.

NATIVE AMERICANS IN THE 1400S

The many groups of Native Americans who lived across North America in the 1400s developed their own ways of living. Some of the differences in ways of living were related to the environment. Look for examples of differences as you read about Native American life in the five regions described below.

Arctic and Subarctic. Walruses, seals, and other sea mammals provided food for Native Americans in this region. In the cold winters, Native Americans lived in homes made of stone and driftwood covered with sod. In summer, they lived in animal-skin tents whose frames were made of wood or whale ribs. Among the tools they used were bows and arrows and canoes. Some of the groups that lived in this region were the Aleuts and Kutchins.

The Far West. Seafood, land animals, and plant foods were plentiful in this region. The forests provided wood for building villages, many of which were quite large. In some parts of the region, shells were used in trade. Some of the groups that lived here were the Tlingit, the Tsimshian, the Haidi, the Kwakiutl, the Nootka, the Chinook, the Nez Perce, the Pomo, the Miwok, the Yokuts, and others.

Southwest. The Southwest was a very dry region. Techniques for farming in the region were learned from contacts with tribes in Mexico and Central America. Native Americans of the Southwest lived in pueblos, with thick stone or adobe walls to keep the interior cool during the day and warm at night. Tribes living in the Southwest included the Paiute, the Utes, the Shoshone, the Navajo, the Hopi, the Zuni, the Pima, and the Papago.

Great Plains. The Great Plains had cold winters and hot summers. The region was one of the last settled by Native Americans, who moved there from the Eastern Woodlands. Early settlers in the region built permanent homes, where they farmed. The introduction of the horse by the Spanish changed the Indian way of life in the 1700s. Great Plains tribes included the Crow, the Mandan, the Dakota, the Cheyenne, the Pawnee, the Arapahoe, the Kiowa, the Wichita, and the Comanche.

Eastern Woodlands. Like the west, the eastern woodlands provided abundant fish, animal, and plant foods. However, the Native Americans in this region also became skilled farmers. They grew such crops as squash, gourds, and sunflowers. The forests provided woods for home-building; large settlements grew in some locations. Among the Native Americans of the eastern woodlands were the Iroquois, the Abnaki, the Pequot, the Delaware, the Powhatan, the Catawba, the Creek, the Choctaw, the Chickasaw, the Calusa, the Timucua, the Cherokee, the Miami, the Erie, the Winnebago, the Potawatomi, the Sauk and Fox, the Illinois, the Shawnee, and the Ojibwa.

ARCTIC
AND
SUBARCTIC
FAR
WEST
GREAT
PLAINS
SOUTHWEST
EASTERN
WOODLANDS

CREATING A GEOGRAPHY WHEEL

Geography and culture are often closely linked. Asking geographic questions about the Native American culture you are researching may help you discover valuable information about the culture. Use the questions below to help guide your research. Present your findings in the geography wheel on the next page.

Location:

- Where did this group live?

Place:

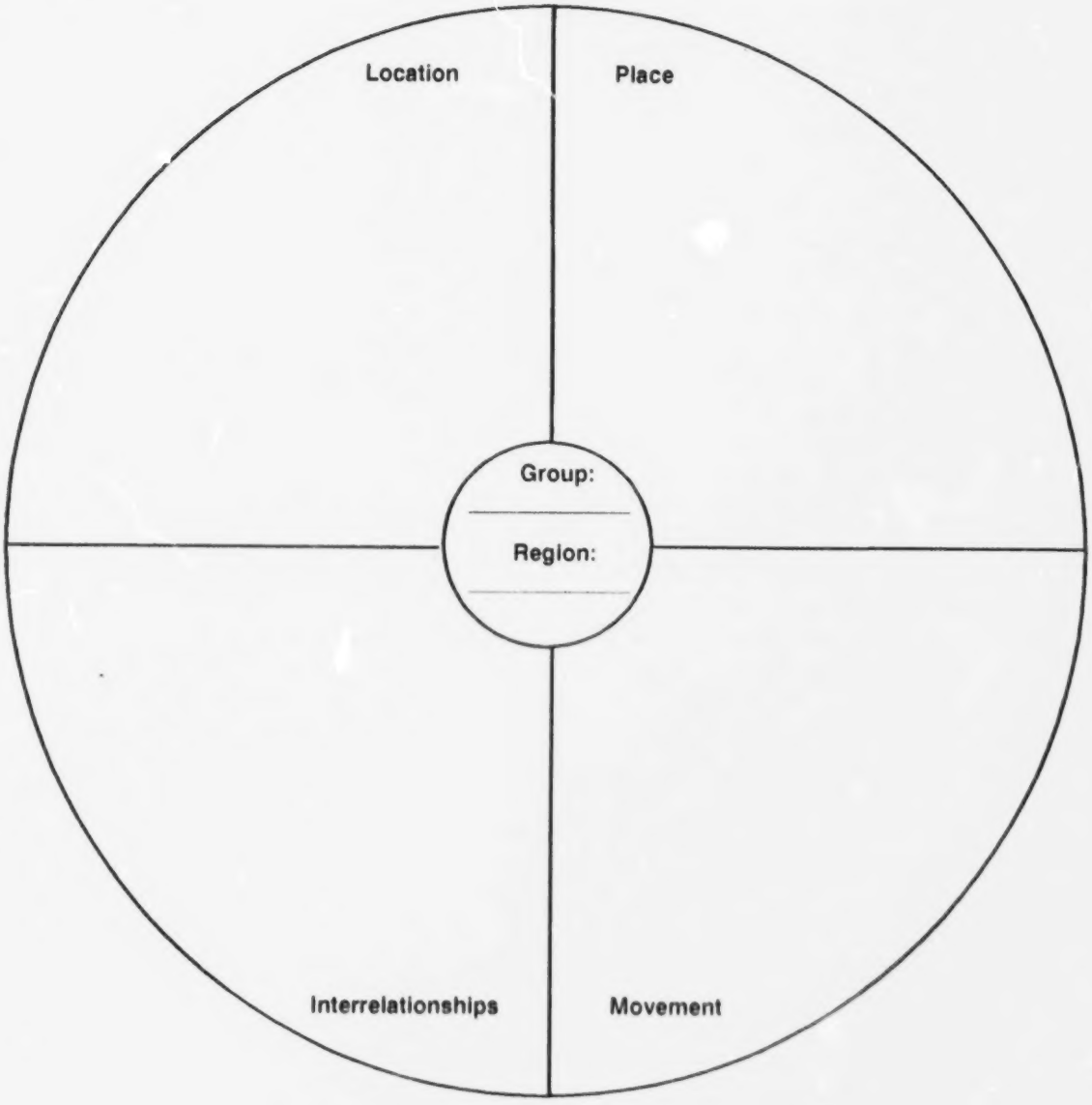
- Describe the place where your Native American group lived.
- What landforms were found in this place? What bodies of water?
- What was the climate like there?
- What kinds of things did Native Americans build in this place?
- How did Native Americans live in this place? What customs did they develop?

Relationships within Places:

- What natural resources did the Native Americans use?
- How did they get their food?
- How did Native Americans change the environment?
- What tools did Native Americans use to help them adapt to the environment?

Movement:

- Did your Native American group live in one place or move from place to place?
- Did the group have contact with other groups? If so, where did these groups live?
- Did your Native American group trade with others?
- Did your Native American group borrow ideas or technologies from other groups? Did other groups borrow ideas or technologies from them?


Location
Place
Group:
Region:
Interrelationships
Movement

6. LIVING IN A PURITAN TOWN

Introduction:

A map of a Puritan town and portions of town records show students that Puritan communities were carefully planned and managed.

Objectives: Students will be able to:

1. Identify the importance of community in Puritan life.
2. Interpret mapped data.
3. Synthesize information from different sources.
4. Form generalizations.

Interdisciplinary Curriculum Links: Geography, Language Arts (Writing)

Teaching Time: 3 class periods

Materials and Preparation: Make copies of Handouts 6-1 and 6-2 for all students.

Procedure:

1. Have students read Handout 6-1, which explains some of the decisions made by the founders of Springfield, Massachusetts. As an alternative, read the handout aloud as a group.

2. Ask students to cite examples, historical or contemporary, of how motivations affect how people live, the ways they make decisions, and the way they solve problems. You may want to have students work in small groups to plan and present skits illustrating how motivations affect the way people live.

3. Have students draw conclusions about what aspects of founding a town were most important to the founders of Springfield. Ask: What information in the data sheet indicates that religion was an important motivating force for Puritans? Was cooperation important to Puritans? What kinds of cooperation are described in the data sheet?

4. Distribute Handout 6-2, which shows layouts of three New England towns of the same period. Use the following questions to guide students in making inferences based on their observations of the maps:

- What do you think the main occupation in each town was?
- What ideas do you think Puritans had about ownership of property?
- Explore possible reasons for the different layouts of these towns – geography, advance planning, waves of population, etc.

Prepared by Mary Anne Cusack, Cambridge (Massachusetts) Public Schools.

- Look more closely at the map of Sudbury, a Puritan town about 20 miles west of Boston. Did each family generally own land in one spot or scattered around the town? What would be the advantages and disadvantages of this pattern? What features shown on the map would require cooperation among residents? Discuss what is missing from this town.

5. Have students write a paragraph describing one of the towns shown on the handout. This activity should pull all the generalizations together, helping students see the importance of community in Puritan life.

Extension/Enrichment:

Interested students might research the layout of early settlements in the Southwest and compare these settlements with the Puritan communities described in this lesson. Groups of students might actually build model communities that could be compared and contrasted.

Related Children's Literature:

Two books that would provide information allowing students to compare Pilgrim towns with what they have learned about Puritan communities are *Sarah Morton's Day: A Day in the Life of a Pilgrim Girl*, by Kate Waters (New York: Scholastic, 1989; primary and intermediate) and *The Pilgrims of Plimoth*, by Marcia Sewall (New York: Atheneum, 1986; primary).

SPRINGFIELD DATA SHEET

Once colonists arrived in Massachusetts, they set up towns. Following are some of the decisions made by the founders of what is now Springfield, Massachusetts.

May the 14th, 1636

We whose names are written, being by God's help working together to make a plantation at Agawam on the Connecticut River, do mutually agree to certain articles and riders to be observed and kept by us and our successors.

We intend by God's grace, as soon as we can with all convenient speed, to obtain some godly and faithful minister. We wish to join in church covenant with this minister to talk in all the ways of Christ.

We intend that our town shall be composed of 40 families, or at most 50, rich and poor.

Every inhabitant shall have a convenient piece of land for a house lot, suitable for each person's position and wealth.

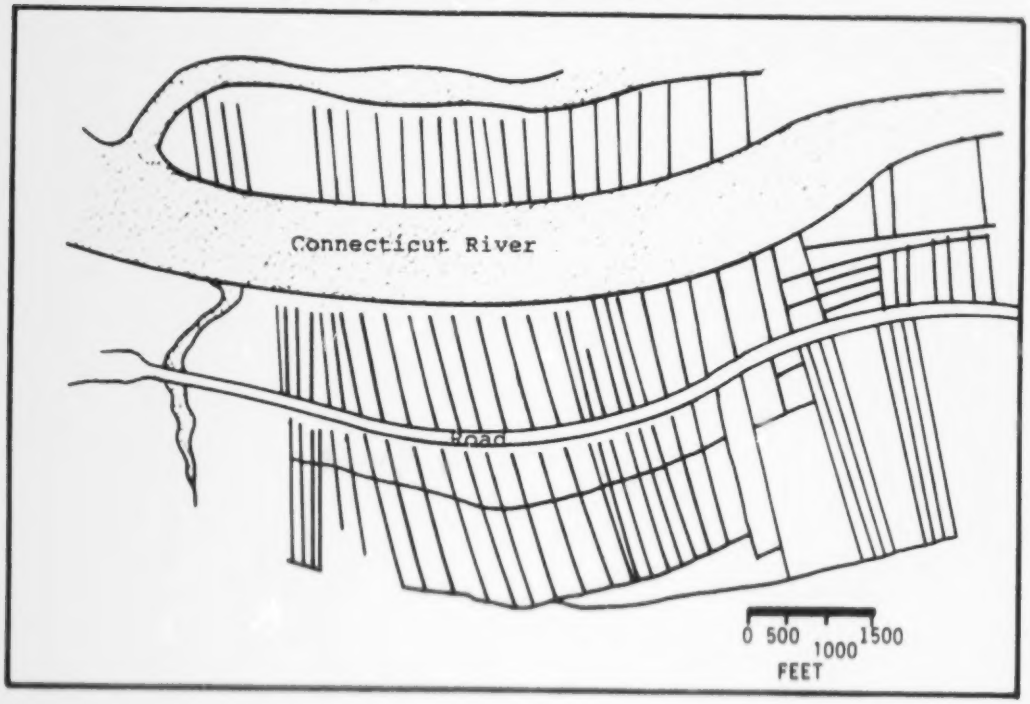
Everyone that has a house lot shall have a part of the cow pasture to the north of End Brook, lying northward from the town. Everyone shall also have a share of the Hassesky Marsh, near to his own lot if possible, and a fair part of the woodland.

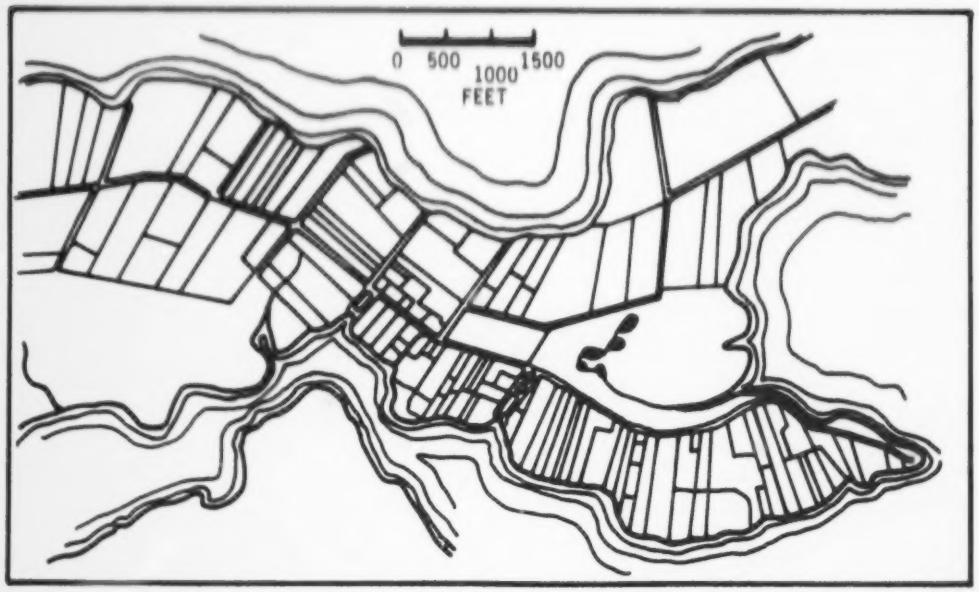
Everyone will have a share of the meadow or planting ground.

All town expenses that shall arise shall be paid by taxes on lands. Everyone will be taxed according to their share of land, acre for acre of house lots, and acre for acre of meadow.

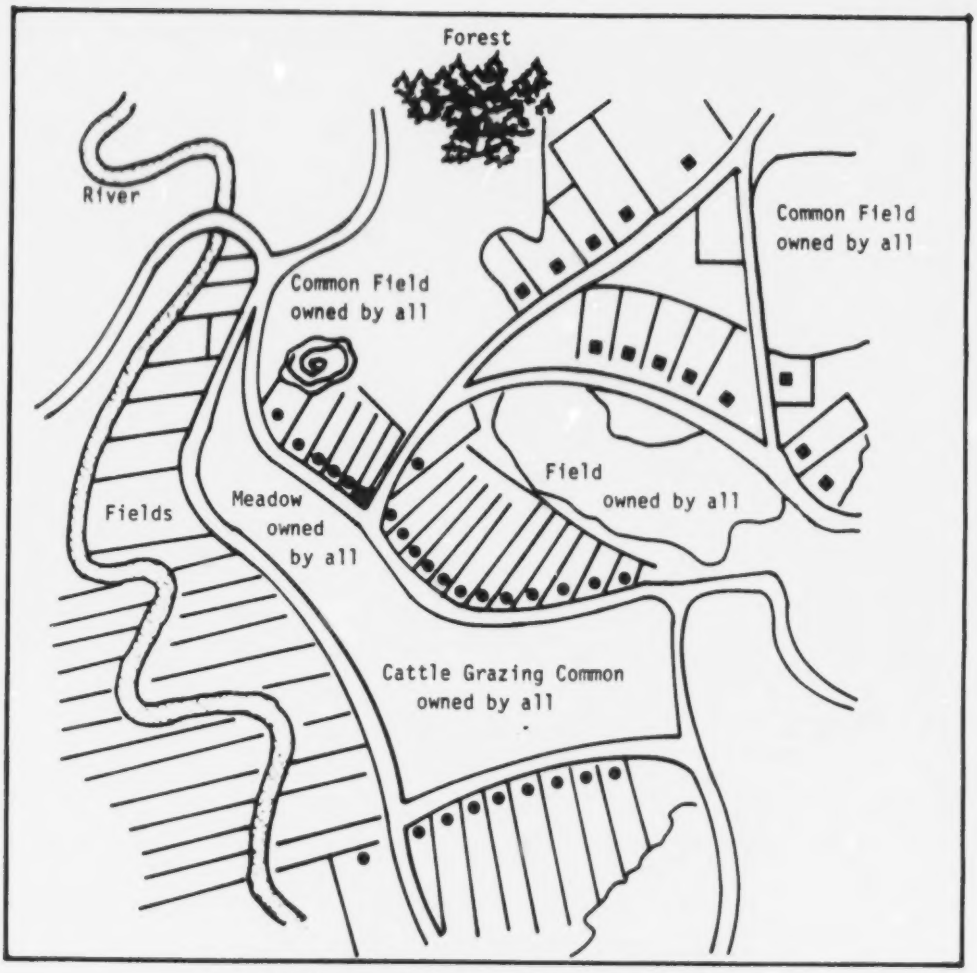
MAPS OF NEW ENGLAND TOWNS

Springfield, Massachusetts, 1640





Salem, Massachusetts, 1670



Sudbury, Massachusetts, 1650

7. RELIGION AND EARLY AMERICAN EDUCATION

Introduction:

Students read religious homilies from *The New England Primer* and other types of intensive reading of the time. They make hornbooks and simulate a Puritan school. Conclusions are drawn regarding the importance of religion in colonial America.

Objectives: Students will be able to:

1. Understand the importance of religion in the education of Puritan children.

2. Use primary sources to obtain information.

Interdisciplinary Curriculum Links: Language Arts (Reading)

Teaching Time: 2 class periods

Materials and Preparation: Make copies of Handouts 7-1 and 7-2 for all students. If possible, obtain primers from the local library (e.g., *The New England Primer*). Gather materials for making hornbooks: cardboard, scissors, glue or tape, and cord or string.

Procedure:

1. Begin with a discussion of the importance of religion in the education of colonial children. Discuss the terms and use of *The New England Primer*, Bible, and hornbook. The hornbook was a two-sided book, made of wood and resembling a paddle. Children wore the books around their necks. If possible, show actual copies of the primer and hornbooks.

2. Have each student in the class make a hornbook, using the outline on Handout 7-1 as a model. Hornbooks should be made of thick cardboard, with plain white paper covering each side. Punch holes in the handles and tie cord, ribbon, or string through the holes.

3. Distribute Handout 7-2. Ask students to read these excerpts from *The New England Primer* and copy one or more verses (morals) of their choice on one side of the hornbook. Have them copy the alphabet on the other side. Tell students to place the hornbooks around their necks, as was done by colonial students.

4. Allow students to read the alphabet and other verses together, explaining that Puritan children read together in their schools.

5. Have students read the morals they have written on their hornbooks and compare this kind of reading material with the books they are reading. Have students compare their own school experience with that of Puritan children. What is the same? Different?

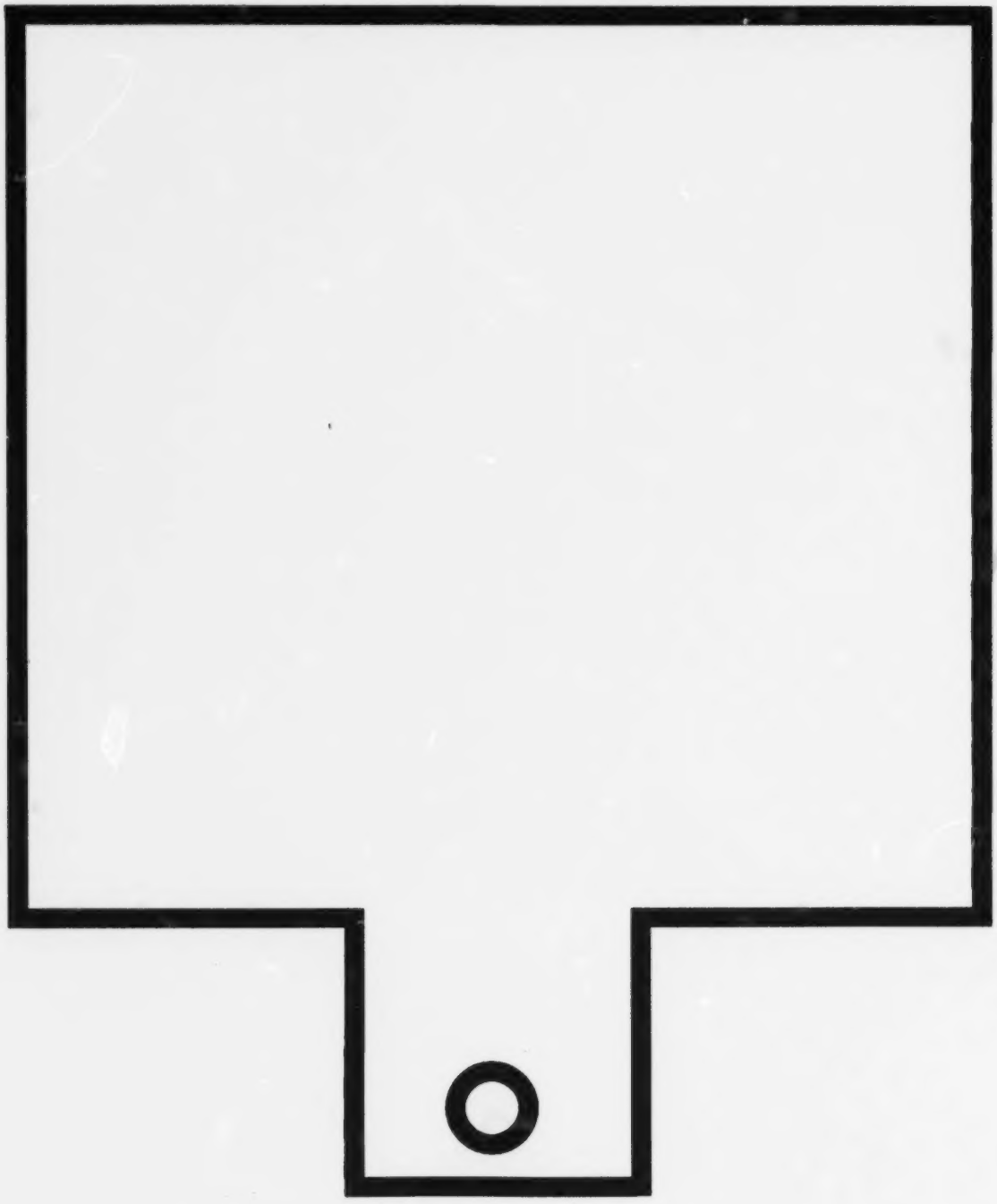
Prepared by Bonnie Nelson, Jefferson Parish (Louisiana) Public Schools.

6. Discuss this intensive kind of reading containing religion in the lives of the Puritans of colonial times. Help students draw the conclusion that religion permeated colonial American life.

Related Children's Literature:

Rosmarie Hausherr's *The One-Room School at Squabble Hollow* (New York: Four Winds Press, 1988; primary and intermediate) focuses on a dying institution – the one-room school. In looking at one such school today, the author evokes the history of American education. *Governing and Teaching: A Sourcebook on Colonial America*, edited by Carter Smith (Brookfield, CT: Millbrook, 1991) looks at the relationship between religion and other aspects of colonial life. The illustrations in this resource book could be helpful to teachers.

HORNBOOK PATTERN



EXCERPTS FROM THE NEW ENGLAND PRIMER (c. 1683)

Now the Childe being entered in his Letters
and Spelling, let him learn these and such like
Sentences by Heart, whereby he will be both influenced
in his Duty, and encouraged in his learning.

"The Dutiful Child's Promises"

I will fear GOD, and honour the King.
I will honour my Father and Mother.
I will Obey my Superiours.
I will Submit to my Elders.
I will Love my Friends.
I will hate no Man.
I will forgive my Enemies, and pray to God for them.
I will as much as in me lies keep All God's Holy Commandments.
I will learn by Catechism.
I will keep the Lord's Day Holy.
I will Reverence God's Sanctuary, for our GOD is a consuming Fire.

"Verses"

I in the Burying Place may see
Graves shorter there than I;
From Death's Arrest no Age is free,
Young Children too may die;
My God, may such an awful Sight,
Awakening be to me!
Oh! that by early Grace I might
For Death prepared be.

"Again"

First in the Morning when thou dost awake,
To God for his Grace thy Petition make,
Some Heavenly Petition use daily to say,
That the God of Heaven may bless thee alway.

"Good Children Must"

Fear God all Day,
Parents obey,
No false thing say,
By no Sin stray,
Love Christ alway,
In Secret Pray,
Mind little Play,
Make no delay,
In doing Good.
Awake, arise, behold thou hast
Thy Life a Leaf, thy Breath a Blast;
At Night lye down prepar'd to have
Thy sleep, thy death, thy bed, thy grave.

"An Alphabet of Lessons for Youth"

A Wise Son makes a glad Father, but a foolish
Son is the heaviness of his Mother.
B Etter is a little with the fear of the Lord, than
great treasure and trouble therewith.
C Ome unto CHRIST all ye that labour and are heavy
laden, and He will give you rest.
D O not the abominable thing which I hate,
sayeth the Lord.
E Xcept a Man be born Again, he cannot see the
Kingdom of God.
F Oolishness is bound up in the heart of a Child,
but the rod of Correction shall drive it far from him.
G Rieve not the Holy Spirit.
H Oliness becomes God's House forever.
I T is good for me to draw near unto God.
K Eep thy Heart with all Diligence, for out of it
are the issues of Life.
L Iars shall have their part in the land which
burns with fire and brimstone.
M Any are the Afflictions of the Righteous,
but the Lord delivers them out of them all.
N Ow is the accepted time, now is the day of salvation.
O Ut of the abundance of the heart the mouth speaketh.
P Ray to thy Father which is in secret, and thy Father
which sees in secret shall reward thee openly.
Q Uit you like Men, be strong, stand all in the Faith.
R Remember thy Creator in the day of thy Youth.

S Alvation belongeth to the Lord
T Rust in God at all times ye people,
pour out your hearts before him.
U Pon the wicked God shall rain an horrible Tempest.
EX Hort one another daily while, lest any of you be
hardened through the deceitfulness of Sin.
Y Oung Men ye have overcome the wicked one.
Z Eal hath consumed me, because thy enemies have
forgotten the words of God

"Choice Sentences"

1. Praying will make thee leave sinning, for sinning will make thee leave praying.

2. Our Weakness and Inabilities break not the bond of our Duties.

3. What we are afraid to speak before Men, we should be afraid to think before God.

8. POOR RICHARD'S ALMANAC AND ITS USE IN COLONIAL AMERICA

Introduction:

Benjamin Franklin first published *Poor Richard's Almanac* in 1732 and continued it for 25 years. The almanac was the most popular publication in colonial America. In this lesson, students are given background information on *Poor Richard's Almanac*. They interpret Franklin's proverbs or witticisms and construct an almanac as a class.

Objectives: Students will be able to:

1. Recognize *Poor Richard's Almanac* as a form of literature in colonial America.
2. Read and interpret Franklin's proverbs.
3. Describe the talents of Benjamin Franklin.
4. Work in a group to organize material.

Interdisciplinary Curriculum Links: Language Arts (Reading, Writing)

Teaching Time: 4-5 class periods

Materials and Preparation: Make copies of Handouts 8-1 and 8-2. You will also need a calendar for the current year, multiple copies of the *Farmer's Almanac* (copies can generally be checked out of the school or local library; if necessary, copies are available at book stores at very low cost), poster or butcher paper, rulers, and markers.

Procedure:

1. Give students background on almanacs and the importance of *Poor Richard's Almanac* in colonial times. Distribute Handout 8-1 for class reading and discuss the format, layout, and contents of *Poor Richard's Almanac*.

2. Ask students if they know any proverbs. Take five minute to brainstorm a list of familiar proverbs. As a class, reach a definition of the term *proverb*.

3. Distribute copies of Handout 8-2. As a class, interpret some of the proverbs. Relate the proverbs to colonial as well as contemporary times.

5. Divide students into 12 groups and assign each group a month of the current year. Provide them with a calendar page for that month. On poster or butcher paper, have each group recreate their calendar month. Direct them to use a large square for each day so that they will have room to write.

Prepared by Bonnie Nelson, Jefferson Parish (Louisiana) Public Schools.

6. On the board, make a list of the kinds of things that go into an almanac. Most of this information will come from the earlier class discussion of *Poor Richard's* and from the sample page on Handout 8-1. Your list should include holidays and their significance, tides and weather information, jokes, rhymes, and proverbs.

7. Instruct each group to make an almanac for the month by filling in the calendar with appropriate information as outlined on the board. They should fill in all holidays and what these mean; they should make up original proverbs and/or write down a joke for each day of the month. Students should also check the *Farmer's Almanac* for important weather and seasonal information.

8. When groups have completed their task, have each make a very short presentation to the class, pointing out the two most important or interesting things they listed on their almanac.

9. Collect the work from each group and construct a total class almanac.

Extension/Enrichment:

Students could prepare reports on Benjamin Franklin as an inventor, member of the Constitutional Convention, philosopher, or statesman.

Encourage students to examine more closely the *Farmer's Almanac*, which has been published continuously since 1792. Ask students to consider how the almanac was used when it first came out. What kinds of scientific and technological knowledge and information were not available to farmers of the period, making the almanac especially valuable? What else about the almanac would have made it handy or useful to people isolated on farms? Why do students think the almanac is still published? Why would it still be useful today? Students might pursue the accuracy or usefulness of the information in the almanac; for example, one group might follow the weather predictions over a period of time, another might try the recipes, and so on.

Related Children's Literature:

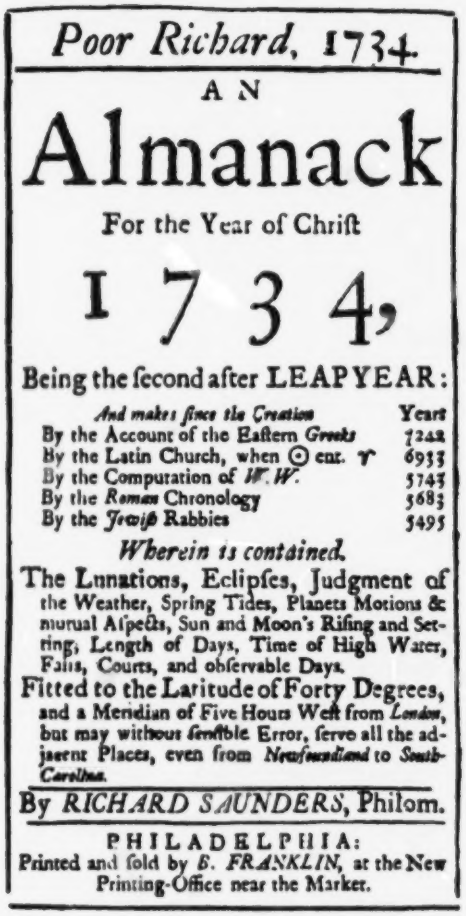
To learn more about Benjamin Franklin, students might read *The Many Lives of Benjamin Franklin*, by Mary Pope Osborne (New York: Dial, 1990; intermediate), which not only presents fascinating information about his many avocations, but also paints a picture of colonial America. Students might compare the American proverbs from *Poor Richard's Almanac* with proverbs from other areas. For example, *Caribbean Canvas*, by Frane Lessac (New York: Lippincott, 1989; primary and intermediate) presents proverbs and poems from Caribbean islands.

POOR RICHARD'S ALMANAC: SAMPLE PAGE

Poor Richard's Almanac had no rival in popularity among the publications of the American colonies. It reached one in every hundred of the population – thus, its importance in colonial America.

Benjamin Franklin first published his almanac in 1732 under the pen name, Richard Saunders. He continued his almanac for 25 years. It provided entertaining and useful "instruction for the common people."

The almanac contained a calendar, sun and moon tide tables, weather predictions, recipes, jokes, dates of eclipses, and always a humorous preface by Richard Saunders. It also contained the maxims and rhymes that are still quoted today – Franklin's rules of health and "hints for those who would be rich."



Poor Richard, 1734.

AN

Almanack

For the Year of Chriſt

1734,

Being the ſecond after LEAPYEAR:

And makes ſince the Creation	Years
By the Account of the Eaſtern *Greeks*	7242
By the Latin Church, when ☉ ent. ♈	6933
By the Computation of *W. W.*	5743
By the *Roman* Chronology	5683
By the *Jewiſh* Rabbies	5495

Wherein is contained.

The Lunations, Eclipſes, Judgment of the Weather, Spring Tides, Planets Motions & mutual Aſpects, Sun and Moon's Riſing and Setting, Length of Days, Time of High Water, Fairs, Courts, and obſervable Days.

Fitted to the Latitude of Forty Degrees, and a Meridian of Five Hours Weſt from *London*, but may without ſenſible Error, ſerve all the adjacent Places, even from *Newfoundland* to *South-Carolina*.

By *RICHARD SAUNDERS*, Philom.

PHILADELPHIA:
Printed and ſold by *B. FRANKLIN*, at the New Printing-Office near the Market.

Title page of *Poor Richard's Almanac* for 1734

II Mon. April hath xxx days.

Kind Katharine to her husband kiſs'd theſe words,
' Mine own ſweet *Will*, how dearly I love thee!
If true (quoth Will) the World no ſuch affords.
And that its true I durſt his warrant be;
For ne'er heard I of Woman good or ill,
But always loved beſt, her own ſweet Will.

1	G	All Fools.	1	29	♌	5	32	7	*Great Talkers,*
2	2	*Wet weather, or*	2	♍		5	31	7	*little Doers.*
3	3	7 * ſet 9 0	2h	29	♍	5	30	7	New ☽ 3 day,
4	4		3	♎		5	29	7	at 4 morn.
5	5	*Cloudy and likely*	4	29	♎	5	27	7	☽ ſets 9 29 aft.
6	6	*for rain.*	5	♏		5	26	7	*A rich rogue, is*
7	7		6	28	♏	5	24	7	*like a fat hog, who*
8	G	2 Sund. p. Eaſter	6h	♐		5	23	7	*never does good til*
9	2	☉ enters ♉	7	26	♐	5	22	7	*as dead as a log.*
10	3	7 * ſet 8 50	8	♑		5	21	7	First Quarter.
11	4	Days 13 h. 20 m.	9	22	♑	5	20	7	☽ ſets 1 46 mo.
12	5	*Wind or Thunder,*	10	♒		5	19	7	*Relation without*
13	6	♂ ☉ ♃	10	16	♒	5	18	7	*friendſhip, friend-*
14	7	♂ ☿, ♀	11	28	♒	5	17	7	*ſhip without pow-*
15	G	3 Sund. p. Eaſter	12	♓		5	16	7	*er, power without*
16	2	7 * ſet 8 21	1	22	♓	5	15	7	☽ ſets 4 7 mor.
17	3	*and rain.*	2	♈		5	14	7	Full ● at 10 at
18	4	*Beware of meat*	2h	16	♈	5	13	7	night.
19	5	*twice boil'd, & an*	3	28	♈	5	12	7	*will, will with.*
20	6	*old foe reconcil'd.*	4	♉		5	11	7	*effect, effect with*
21	7	Days inc. 4 h. 26	5	22	♉	5	10	7	☽ riſ. 11 aftern.
22	G	4 Sund. p. Eaſter	6	♊		5	8	7	*out profit, & pro*
23	2	S George ♂ ♃ ♀	6h	16	♊	5	7	7	*fit without ver-*
24	3	Troy burnt	7	29	♊	5	6	7	*tue, are not*
25	4	St. Mark, Evang.	8	♋		5	5	7	Laſt Quarter.
26	5	*Cloudy with high*	9	24	♋	5	4	7	*worth a farto.*
27	6	*winds, and perhaps*	10	♌		5	3	7	☽ riſ. 1 31 mor.
28	7	7 * ſet 7 47	11	22	♌	5	2	7	
29	G	Rogation Sunday	12	♍		5	0	7	Days 14 hours
30	2	♂ ☉ ♀ *rain.*	12	22	♍	5	59	S	7 * ſet 7 34

PROVERBS FROM POOR RICHARD'S ALMANAC

by Benjamin Franklin

Visits should be short, like a winter day;
Lest you're too troublesome, hasten away.

Eat to live and not live to eat.

The poor have little, beggars none,
the rich too much, enough not one.

He that lies down with Dogs, shall rise up with fleas.

The Royal Crown cures not the headache.

A fine genius in his own country is like gold in the mine.

Where carcasses are, eagles will gather,
And where good laws are, much people flock thither.

No man e'er was glorious, who was not laborious.

Early to bed and early to rise,
Makes a man healthy, wealthy, and wise.

God helps those who help themselves.

None preaches better than the ant, and she says nothing.

The excellence of hogs is fatness, of man virtue.

Search others for their virtues, thyself for thy vices.

Hear no ill of a Friend, nor speak of an Enemy.

Well done is twice done.

What you would seem to be, be really.

Tart words make no Friends; a spoonful of honey will catch more flies than a gallon of vinegar.

Make haste slowly.

No gains without pains.

A slip of the foot you may soon recover;
But a slip of the Tongue you may never get over.

Lost time is never found again.

9. CRAFTS IN COLONIAL AND EARLY NATIONAL AMERICA

Introduction:

It may sound obvious, but life in colonial and early national America was very different from our own. This lesson provides a means of highlighting some of the differences by focusing on several crafts carried on by Americans in colonial and early national times.

Objectives: Students will be able to:

1. Describe one or more crafts performed by Americans in the colonial and early national periods.

2. Demonstrate firsthand experience in one of these crafts.

3. Compare and contrast artifacts from the colonial and early national period with similar objects in the students' own lives.

Interdisciplinary Curriculum Links: Art

Teaching Time: Variable; approximately 1 week

Materials and Preparation:

For Activity A, you will need an electric burner to melt wax, work tables, deep tin cans (2-pound coffee tins), beeswax or paraffin, wicks or string, small weights (nails), sand or baking soda for fire safety, and newspapers to cover the work area. You may want to ask parent volunteers to assist with this activity.

For Activity B, you will need a large button (2 inches in diameter) or wooden disk with 2 holes drilled in the center and 2 pieces of 2-foot-long string for each student.

For Activity C, you will need enough oranges, limes, or lemons for each student to have one (students may bring their own fruit from home), plus a 1-pound bag of long-stemmed cloves, 1/2-pound bag of mixed spices (cinnamon, cloves, ginger, nutmeg, orrisroot), and enough yarn or ribbon for each student to have a 2-foot length.

Procedure:

A: Candlemaking

1. Explain to students that candles were widely used in colonial and early national America to light people's homes. They were usually made at home rather than purchased from candlemakers. Allow students to compare the notion of home-made candles with the ways in which their homes are lighted. For what purposes are candles used today? How are candles usually obtained?

Adapted from lessons by Nate Austin, Cleveland (Ohio) Public Schools, and Karen Karchner and Linda Rogers Pittman, Livingston Parish (Louisiana) Public Schools.

2. Ask students if they know what materials were used to make candles. Candles were made from melted tallow, a refined animal fat. A string, or wick, was repeatedly dipped in the tallow until the desired size of candle was reached. Dipped candles were better than molded candles because they gave off brighter light. However, the candles often gave off heavy soot and smelly, unpleasant fumes, depending on the quality of the tallow.

3. Tell students that they will be making hand-dipped candles. The procedure for making the candles is outlined below.

a. Break up wax into small pieces and place in one of the coffee tins.

b. Melt wax in double boiler.

c. Cut wicks to size, usually 4 to 6 inches longer than the desired candle length.

d. Tie a nail (or other weight) to one end of the prepared wick.

e. Once wax is melted (keep in the double boiler), hold one end of the wick in your fingers and dip the nail and wick into the melted wax. (Don't let the nail touch the bottom of the can.)

f. Remove wick and nail from melted wax mixture and allow wax to harden for a few minutes. Then repeat dipping.

g. After several (three or four) dippings, cut the nail off the wick with scissors.

h. Continue to dip the candle in the melted wax (again, don't let the candle touch the bottom of the can).

i. When you remove the candle after each dip, allow the wax to harden for 30 seconds in the air; then dip the candle in the coffee can of cold water (which you have previously filled and put off to one side) for another 10 to 15 seconds.

j. When you remove the candle from the cold water, gently dry with a towel or other rag.

k. Repeat this process until the desired size is achieved (most candles require at least 30 dips for good size).

l. Hang candle by the wick from a line (using a clothespin) and allow to harden for at least 12 hours.

Safety: Do not melt wax over an open flame. A double boiler arrangement is the safest way to melt the wax. Carefully supervise the students, as hot wax can cause burns.

B: Making a Children's Toy

1. Introduce this craft by telling students that the colonial period was one in which work was full-time and quite difficult. Adults were so busy working they had little time for amusements, recreation, or relaxation. Children's lives were also mostly devoted to work, helping their fathers and mothers with a variety of household chores. One reflection of this fact was that children's toys were few in number and very simple. Humdinger, a simple toy, is an excellent example of the toys of the period.

2. Pass out one button or wooden disk and two strings to each student.

3. Direct students to make their own humdingers as follows:

a. Thread each piece of string through a different hole in the button or disk.

b. Knot the ends of the strings together.

c. Slip one knot over the index or middle finger of each hand.

d. Wind the humdinger up by whirling the disk around until the string is tightly wound.

e. Spin the button or disk by alternately pulling hands apart and moving them closer together.

4. Conduct a discussion comparing the humdinger with toys students enjoy today, asking such questions as: How are they alike? Different? Would children today be interested in this colonial toy? Do any of the students play with homemade toys?

C. Making a Pomander Ball

1. Introduce this craft by explaining that pomander balls (from the French, "pomme d'ambre," or apple of gold) were used in early American homes to give a pleasant fragrance to otherwise stuffy, smoky rooms.

2. Have students make their pomanders by following these steps:

a. Press cloves by their stems all over the surface of the fruit until the fruit is completely covered. Heads of cloves should touch the fruit's surface.

b. Tie yarn or ribbon around fruit so it can be hung up.

c. Place spice mixture in a large bowl and roll pomander in mixture until well coated.

d. Shake off the excess.

3. Conduct a discussion comparing the pomander ball with current means of freshening a room.

Related Children's Literature

Colonial Crafts for You to Make, by Janet D'Amato and Alex D'Amato (New York: Julian Messner, 1975; primary and intermediate) provides directions for making 28 objects or replicas of objects common in colonial America—models of colonial rooms, cooking equipment, quilts, rugs, toys, clothing, decorative crafts, and so on. *The Basket Maker and the Spinner*, by Beatrice Siegel (New York: Walker, 1987; intermediate) looks at basket weaving and spinning as practiced by a Native American woman and a colonial settler. *The Arts and Sciences: A Sourcebook on Colonial America*, by Carter Smith (Brookfield, CT: Millbrook, 1991; intermediate) describes many crafts of colonial America, as well as the technology of the time.

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10. THE DECLARATION OF INDEPENDENCE

Introduction:

In this activity, students analyze and interpret a primary source document, the Declaration of Independence. They apply what they have learned by writing a newspaper story describing the Declaration and the significance of its signing.

Objectives: Students will be able to:

1. Analyze and interpret the Declaration of Independence.

2. Demonstrate understanding of the document through a newspaper writing activity.

3. Recognize the parts of a newspaper article (Five W's).

Interdisciplinary Curriculum Links: Language Arts (Writing)

Teaching Time: 1-2 class periods

Materials and Preparation: Make copies of the Declaration of Independence for all students; copies are available in most U.S. history texts, as well as in encyclopedias. A class set of newspapers would also be useful.

Procedure:

1. Introduce students to the standard Five W format used in newspaper writing. Write the five W's (who, what, when, where, why) on the chalkboard for later reference. If a class set of newspapers is available, have students practice recognizing the five W's in one or two news articles. (Alternatively, one or two articles might be reproduced and distributed to class members for this practice.)

2. Distribute a copy of the Declaration of Independence to each student. Read through the document with the class, discussing the major parts of the document and their meaning:

- Statement of purpose.
- Statement of freedom.
- Listing of King George III's tyrannical practice.
- Statement of attempts to reconcile with England.
- Declaration that we must be free.

3. Refer to the Five W's on the chalkboard. As a class or in small groups, have students answer the five W's for the Declaration of Independence.

Based on an activity by karen Fox, Barbara Berry, Elaine Lopez, and Helen Kattelman, Hazelwood School District (Florissant, Missouri).

4. Direct each student or each group to write a newspaper article about the Declaration of Independence, using an introductory paragraph featuring the five W's.

Extension/Enrichment:

Challenge students to look through the newspaper for stories that describe contemporary protests by Americans. How do they compare with the methods of protest used by the colonists? How do the grievances differ? What similarities can students find? If current protestors were to write a Declaration of Independence similar in structure to the original, what might it say?

Related Children's Literature:

To focus additional student attention on newspapers, you might use either *Behind the Headlines: The Story of American Newspapers*, by Thomas Fleming (New York: Walker, 1989; intermediate), which provides a historical examination of the newspapers, or *Deadline! From News to Newspaper*, by Gail Gibbons (New York: Crowell, 1987; intermediate), which looks at how a newspaper is put together. A source of additional primary source material on the revolutionary period is Milton Meltzer's *The American Revolutionaries: A History in Their Own Words, 1750-1800* (New York: Crowell, 1987; intermediate).

11. BLACK PATRIOTS IN THE AMERICAN WAR FOR INDEPENDENCE

Introduction:

Although most African-Americans were slaves at the time of the Revolutionary War, many contributed to the achievement of independence. In this activity, students learn about black patriots' participation in the war effort and conduct research to gain more information on the subject.

Objectives: Students will be able to:

1. Define the role and contributions of black patriots in the American War for Independence.

2. Assess and analyze factors that influenced black patriots' decisions to participate in the war.

3. Use skills of discussion, reading, interpreting, organizing, and writing.

Interdisciplinary Curriculum Links: Language Arts (Research Skills)

Teaching Time: 4-5 class periods

Materials and Preparation: Make copies of Handout 11-1 for all students. Work with the librarian or media specialist to ensure that resources on the individuals listed on the handout are available.

Procedure:

1. Ask students why they think a slave would have wanted to help in the fight to gain independence for the American colonies. What would he have hoped to gain? Why might an African-American man have chosen to fight for the colonies when Britain had expressed its willingness to free blacks in the colonies? Make a list of student comments and hypotheses on the chalkboard.

2. Tell students they are going to research the lives of some African-American patriots in order to test their hypotheses and gain a clearer understanding of some black people's reasons for helping the colonies. Assign or let students choose names from the list on Handout 11-1.

3. Go over the desired content of the reports, as listed on the handout. Each report should include birth and childhood experiences, whether the person was born free or slave, adult experiences, contribution to the war effort, and factors that may have influenced the decision to participate. The reports can be visual, written, or dramatic.

4. Allow one or two class periods for library research.

5. Have students share the information they have gathered. Conduct a class discussion of whether the research supported the students' initial hypotheses.

Developed by Lynne Godfrey-Phillips, Cambridge (Massachusetts) Public Schools.

Extension/Enrichment:

Some students might enjoy doing research on the number of slaves who joined forces with the British. Students could stage a debate on the question of whether to support the colonists or Britain.

Related Children's Literature:

Samuel's Choice, by Richard Berleth (Niles, IL: Albert Whitman, 1990; intermediate) is the fictional account of a 14-year-old slave's contribution to the Battle of Long Island. *War Comes to Willie Freeman*, by Christopher and James Collier (New York: Delacorte, 1983; intermediate) tells the story of a young African-American whose patriot father was killed by the British. Primary source material on black participation in the Revolution can be found in *The Black Americans: A History in Their Own Words*, by Milton Meltzer (New York: Crowell, 1983; upper intermediate).

BLACK PATRIOTS IN THE AMERICAN WAR FOR INDEPENDENCE

Choose one of the people listed below. Prepare a report on this man's life, leading up to and including his participation in the American Revolution. Your report should include:

1. Information about where, when, and in what conditions (slave or free) the person was born.
2. Childhood experience.
3. Adult experiences.
4. Contribution to the war effort.
5. Factors that may have influenced the decision to participate in the war.

James Amstead	Lemuel Haynes
Crispus Attucks	Cato Howe
Primas Black	Lambert Lathen
Epherman Blackman	Braillai Lew
Pomp Blackman	Pompey
Titus Coburn	Salem Poor
Caesar Dickerson	Peter Salem
Prince Estabrook	Caesar Weatherbee
Pomp Fiske	Prince Whipple
Prince Hall	Cato Wood
Cuff Hayes	

12. THE PREAMBLE

Introduction:

The Preamble, the single sentence introducing the U.S. Constitution, is an important and stirring statement of political philosophy. Composing a statement that represented the American political tradition was not an easy task. In this lesson, students learn something about the process of writing the Preamble and the statement of goals approved by the signers of the Constitution.

Objectives: Students will be able to:

1. Explain the goals of the Constitution as stated in the Preamble.

2. Identify what the Committee of Style added that was not in the original Preamble.

3. Describe some differences in spelling and grammar rules from the 1790s to today.

Interdisciplinary Curriculum Links: Language Arts (Vocabulary Analysis)

Teaching Time: 2 class periods

Materials and Preparation: You will need copies of Handouts 12-1 and 12-2, plus dictionaries.

Procedure:

1. Explain to students that this lesson will give them an opportunity to learn about the ideals of the Founders through the study of the single sentence that introduces the Constitution. Divide the class into groups of two or three. Pass out Handout 12-1. After reading both versions aloud, have students work in their groups to list differences between the two versions.

2. Discuss the differences students found between the two versions, emphasizing the following points:

- The words "We the People of the United States" replaced "We the States of..." Why was this an important change? (The revised wording implied that the Constitution was by and for all the people united into one country. The rewording does not limit the original Constitution to the original 13 states as implied in the original – the country could expand without changing the document. Listing the states would have emphasized their separateness and might have made ratification more difficult.)
- Point out that many Americans have used the Preamble to propose changes in the government. The phrase "We the People" implied rights for many people who did not enjoy the privileges of citizenship – women and slaves, for example.

Prepared by Diane Warner, Cherry Creek (Colorado) Schools.

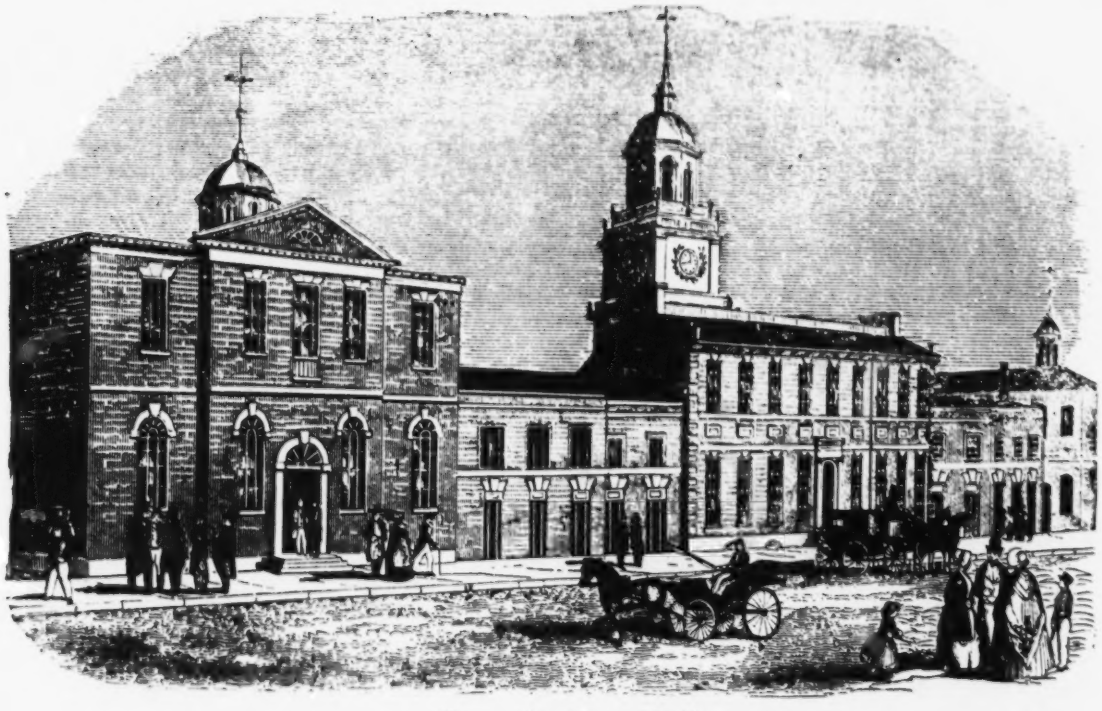
- The grammar and spelling of the Preamble is different from that of today. For example, nouns like Order, Union, Justice, Tranquility, Blessings, Liberty, and Welfare are capitalized in the middle of the sentence. Ask students why they think the rules of grammar have changed during the past 200 years. Do they think that the meaning of the sentence changes when the grammar changes?
- Six goals for government were added to the sentence by the Committee of Style. (The Committee of Style was composed of Gouveneur Morris and six other men. Morris is the author of the Constitution as we know it.) Ask students: How does the addition of such phrases as "provide for the common defense" and "promote the general welfare" change the Constitution? (Stating goals gives the citizens and the leaders something to work toward.) Would the Constitution be the same without it? Do these words mean the same thing to us as they meant to the Founders? What groups and individuals today might use the words of the Preamble to propose changes in the government?

3. On the following day, again divide the class into groups. Distribute Handout 12-2. Have students complete the handout in their groups. Encourage students to develop a definition of unfamiliar words from context and check the meaning of words in the dictionary. Following reports from each of the groups, have students apply their understanding by finding newspaper clippings to support their findings.

4. To close the lesson, ask students whether they think the Preamble is important to the meaning of the Constitution. How would the Constitution be different without it? Did the changes made by the Committee of Style improve the Preamble? Why or why not?

Related Children's Literature:

Peter Spier's *We the People: The Constitution of the United States of America*. (New York: Doubleday, 1987; primary and intermediate) provides numerous illustrations for each phrase of the Preamble. The illustrations should spark discussion and may motivate students to create their own illustrations. Another book containing appealing graphs to accompany the text of the Constitution is *The Constitution of the United States of America*, by Sam Fink (New York: Random House, 1985; primary and intermediate). Students particularly interested in art might enjoy comparing the two artists' approaches.



Constitution Hall

THE PREAMBLE AS ORIGINALLY WRITTEN

"We the people of the States of New Hampshire and (listing all the others) do ordain, declare, and establish the following constitution for the government of ourselves and our posterity."

THE PREAMBLE AS REVISED BY THE COMMITTEE OF STYLE

WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, Insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity do ordain and establish this CONSTITUTION for the United States of America.

WE THE PEOPLE

Ideals in the Preamble	How we would say it today	Examples of our success in reaching our goals	Examples of our failures in reaching our goals
"To form a more perfect union"			
"to establish justice"			
"to insure domestic tranquility"			
"to provide for the common defense"			
"to promote the general welfare"			
"to secure the blessing of liberty to ourselves and our posterity"			

13. FROM THE MARQUEE: THE CONSTITUTIONAL CONVENTION STORY

Introduction:

In this lesson students use information they have learned about the Constitutional Convention of 1787 in a contemporary setting. By developing a movie poster advertising the story of the Constitutional Convention, students demonstrate their personal understanding or interpretation of this historical event. This lesson is ideal for culminating a unit on the Constitutional Convention.

Objectives: Students will be able to:

1. Demonstrate understanding of an important aspect of the Constitutional Convention through a poster.

2. Work cooperatively in small groups.

3. Interpret a historic event through modern media and language.

Interdisciplinary Curriculum Links: Art

Teaching Time: 2 class periods

Materials and Preparation: You will need poster paper, markers, crayons, rulers, glue, scissors, and other art-related materials

Procedure:

1. To culminate a unit on the Constitutional Convention, ask students: How would the Framers of the U.S. Constitution sell the idea of a new constitution to the citizens of the United States today? Discuss the importance of the media in communicating with the public in contemporary times. Ask whether methods of ratification used in 1787 would work today.

2. Ask the students to consider how they might interest their friends in going to a movie about the drama of writing the Constitution. What happened at the convention in the summer of 1787 that would make a good movie? List all the items that students brainstorm on the chalkboard.

3. Tell the students that you want to see how they might take one of the ideas listed and develop a poster that would sell the movie to a wide audience. Assign students to small groups to select an idea and develop it.

4. Provide some directions for making posters by having students analyze the parts of a movie poster that would be included: ratings, stars, title, art work, comments from critics, phrases from the movie, etc. Invite the art teachers to give the class some suggestions for lettering, colors, layout, and design.

Prepared by Jackie Johnson, Cherry Creek (Colorado) Schools.

5. Following the completion of the posters, have each group presents its poster for analysis by the class. Questions about the posters might include: Which aspects of the convention did this group find most interesting? Why do you think they selected the actors/actresses that they did? What ideas about the Constitution did they feature in the poster? Which movie would you be most likely to go see? Why?

6. Find a way to exhibit the best posters to the rest of the school. Use each year's posters to inspire the next year's students.

Related Children's Literature:

1787, by Joan Anderson (Orlando, FL: Harcourt Brace Jovanovich, 1987) is a fictionalized account of the Constitutional Convention, told through the eyes of a young aide to James Madison. Jean Fritz's *The Great Little Madison* (New York: Putnam, 1989; intermediate) is an excellent biography of a key figure at the convention. For younger students, Fritz's *Shh! We're Writing the Constitution* (New York: Putnam, 1987; primary and intermediate) provides historic information presented in an amusing fashion.

14. ANALYZING THE BLUE-BACKED SPELLER

Introduction:

Expressions of republicanism and natural rights philosophy, the concepts that guided the nation's founders, can be found throughout the culture of the early national period. Art, music, literature, and science of this period reflect a belief that people are basically good and that the purpose of government is to prevent the abuse and misuse of power. The Founders thought that schools and family should teach young people that citizens have a responsibility to care about their government and to restrain their selfish interests. The *Blue-Backed Speller* illustrates some of these ideas as they were presented to youth.

Objectives: Students will be able to:

1. Explain some of the high standards that the Founders set for citizens.

2. Explain why it is important for citizens in a republic to value such characteristics as moderation, good sense, patriotism, and justice.

3. Make inferences from primary source material.

Interdisciplinary Curriculum Links: Language Arts (Reading)

Teaching Time: 2 class periods

Materials and Preparation: Make copies of Handouts 14-1 and 14-2.

Procedure:

1. Pose this question to the class: How would an ideal citizen behave? Tell the students to think very carefully about the answer to this question. What would a model citizen know? What would he/she be able to do? What kind of attitudes would he/she have? Tell the students that you want them each to draw a picture/cartoon showing their thoughts and ideas.

2. After students complete their drawings, have them share the values and attitudes they represented. List their ideas on the chalkboard. Provide students with Handout 14-1, which describes the type of citizen that the founders thought would be important to the country. Discuss the characteristics that are listed and compare these with the list students generated.

3. Pass out Handout 14-2. Explain that the handout is taken from a textbook that students their age used for more than 100 years in this country (see **Teacher Background Information**). This book was popularly called the *Blue-Backed Speller*, because the cover was blue. Point out that the handout shows both modern and early American versions.

4. Conclude the lesson by asking students if they think those values are still important today. Are the ideas of the founders reflected in their pictures/cartoons? In their textbooks?

Prepared by Barbara Miller, Social Science Education Consortium.

Extension/Enrichment:

Have students look for other examples of early American writings. How have values changed over time? How have grammar and spelling changed? Why do they think this is true?

Related Children's Literature:

Going to School in 1876, by John J. Loeper (New York: Atheneum, 1984; intermediate) would be an excellent resource for use with this lesson. Its period illustrations and personal anecdotes would engage student interest in extending the study of education into the 19th century.

Teacher Background Information:

In 1783 Noah Webster first published *A Grammatical Institute of the English Language*. It was reissued four years later as *The American Spelling Book*. In 1829 it was revised to conform with Webster's dictionary and reappeared as *The Elementary Spelling Book*.

The Blue-Backed Speller replaced English names and abbreviations with American forms. Webster changed the syllabication of many words to accord with developing American ways of pronouncing words. His aim was to write a textbook that would be based on American pronunciation and orthography. His speller originally served as the only textbook for the entire primary school curriculum. The words to be learned were interspersed with brief moral reading selections.

The books were widely used for more than 100 years; by 1890 total sales had reached 35 million copies. The book was republished in 1960 as *The American Speller*.

WHAT DID THE FOUNDERS BELIEVE?

The Founders of the United States believed that the future of the nation and the success of the Constitution would depend on citizens thinking and acting in certain ways.

As they thought about the kind of society they wanted to live in, they knew they wanted to preserve as much freedom as possible but still feel safe. They thought of government as a contract among the people. The government would protect rights that everyone wanted if the people would agree to follow certain basic rules.

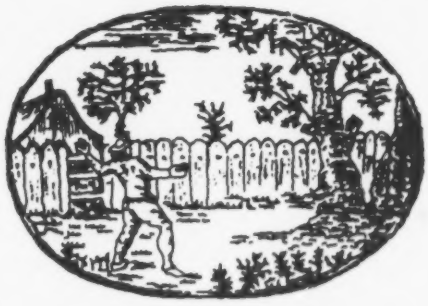
They reasoned that if each citizen would practice high moral standards in everyday life, fewer rules would be needed. If each citizen would improve her/himself, the whole society would benefit and the new country would prosper. The standards that they set for themselves and for everyone – young and old – are listed below. They believed that citizens should:

- serve society rather than self.
- work for justice; know and love the law.
- practice moderation by limiting pleasure, personal ambition, and religious zeal.
- show good sense.
- be loyal to the new government.
- have a religious attitude.
- share unselfishly.

The Founders hoped that family and community life – particularly schools – would promote these qualities. Mothers were expected to teach their children to behave properly. Schools used reading books that informed the children about their new country and the kind of citizens that were needed to make the country successful.

ANALYZING THE BLUE-BACKED SPELLER: WHAT DID THE FOUNDERS BELIEVE?

The Founders wanted everyone in the society to live up to high moral standards. Read the following story from *The Blue-Backed Speller*, a popular reading book at the time the U.S. Constitution was written. See if you can find evidence of the Founders' beliefs:



Fable 1. --Of the Boy that stole Apples.

An old man found a rude boy upon one of his trees fealing apples, and defired him to come down; but the young faucebox tole him plainly he would not. Won't you faid the old man, then I will fetch you down; fo he pulled up fome tufts of grafs, and threw at him; but this only made the youngfter laugh, to think the old man fhould pretend to beat him out of the tree with grafs only.

Well, well, faid the old man, if neither words nor grafs will do, I muft try what virture there is in ftones; fo the old man pelted him heartily with ftones; which foon made the yound chap haften down from the tree and beg the old man's partdon.

MORAL

If good words and gentle means will not reclaim the wicked, they muft be dealt with in a more fevere manner.

Fable 1.—Of the Boy that stole Apples.

An old man found a rude boy upon one of his trees stealing apples, and desired him to come down; but the young saucebox told him plainly he would not. Won't you said the old man, then I will fetch you down; so he pulled up some tufts of grass, and threw at him; but this only made the youngster laugh, to think the old man should pretend to beat him out of the tree with grass only.

Well, well, said the old man, if neither words nor grass will do, I must try what virtue there is in stones; so the old man pelted him heartily with stones; which soon made the young chap hasten down from the tree and beg the old man's pardon.

Moral

If good words and gentle means will not reclaim the wicked, they must be dealt with in a more severe manner.

— — — — — — — — — —

Do you think this story reflects the values of the Founders? Use quotes from the story to support your answer. Are there stories in your reading book about children who are "good" and "bad"? How are the stories in your book similar to or different from the stories in *The Blue-Backed Speller*?

15. INVENTIONS TODAY AND YESTERDAY

Introduction:

In this lesson, students examine the intended and unintended consequences of various inventions, coming to realize that all inventions have such externalities. Students begin by using a piece of technology in a way other than it was originally intended. They then identify unintended consequences of modern-day inventions. Following this activity, they are introduced to the term *externalities* and apply the concept to a historical case study, Sam Slater's introduction of the cotton mill in the United States. Finally, students develop new technologies – toys – and try to anticipate the externalities of their inventions. Much of the lesson is conducted in cooperative groups of three students.

Objectives: Students will be able to:

1. Recognize that technologies have intended and unintended effects.

2. Define the economic term *externalities*.

3. Identify the externalities of given historical and contemporary inventions.

4. Describe how consideration of externalities affects the creative process in developing technologies.

Interdisciplinary Curriculum Links: Art, Science

Teaching Time: 5-6 class periods

Materials and Preparation: Make copies of Handout 15-1. Collect the following materials for use in the lesson: cut-up pieces of sponges, paint, and drawing paper; one or more potentially dangerous toys; a selection of modern-day inventions, such as a walkman radio, a calculator, a remote control device, a hand-held video game, and so on. You may wish to talk with the art teacher about coordinating the first step under **Procedure** with an art lesson.

Procedure:

1. Divide the class into cooperative groups of three. Give each group cut-up pieces of sponge, paint, and drawing paper to make sponge prints.

2. Following this activity, ask the students if this is the usual way in which sponges are used. Ask the students to speculate on whether the inventor of the sponge thought it would be used to make artistic designs.

3. Display a toy that could be potentially dangerous. Brainstorm with the students the potential dangers. Again, ask students whether they think the inventor of the toy realized it could be dangerous when he/she invented it. Allow students to brainstorm a list of toys and games that have had unintended consequences, both negative and positive.

Prepared by Jean Hamlin, Mesa (Arizona) Public Schools.

4. Give each cooperative group a contemporary invention, such as a walkman radio, a calculator, an electric toothbrush, a hand-held video game, a remote control device, and so on. In their groups, students should devise a list of the unintended consequences – both positive and negative – of their invention. You may want to walk through one device as a class to model the process for students.

5. Call randomly on one person from each group to share with the class the positive and negative consequences they identified for their inventions. Ask the presenters to provide evidence for each of the consequences they list. Ask the following questions:

- Were there any inventions for which you could come up with no unintended consequences?
- Do any of you disagree with the way in which consequences have been classified as positive or negative?
- What might the inventors have done differently if they had been aware of the unintended negative consequences when they designed the invention?

6. Tell students that it is not just modern inventions that have externalities. Technologies throughout history have had unintended consequences. Today students are going to identify externalities for the introduction of one new technology in the United States.

7. Give students copies of Handout 15-1. Allow time for students to read the handout. Then have them work in their cooperative groups to discuss the externalities that resulted from Sam Slater's establishment of textile mills in the United States.

8. Conduct a class discussion of the groups' opinions regarding the externalities involved in the historical case study. Ask: Why is it important to know that technologies have unintended effects? Does knowing about these unintended effects change the way we think about inventors or inventions? Why or why not?

9. Tell students that they are going to work in their groups to design toys that kindergarten students would enjoy. Brainstorm with the students some of the factors they might need to consider when designing a toy. Record their ideas and devise a list of criteria for groups' use in the design process. The following questions may be used as a starting point for discussion:

- What do kindergarten students enjoy doing?
- Will the toy be fun for them?
- What kind of materials will be needed to make this invention?
- Will the toy be safe?
- How many kids can play with this toy at one time?
- Does the toy have more than one use?
- What negative consequences might this toy have?

10. After the brainstorming and establishing of criteria, allow time for the groups to design their toys. Urge students to think of as many consequences of making the toys as they can. The toys should be sketched on paper with a brief description that presents answers to questions included in the criteria the class agreed upon.

11. When groups have completed their designs, have them trade designs. Each group should list possible externalities of the invented toy they have been given. The groups could then share their findings. This process could be used to evaluate student learning in the lesson.

Extension/Enrichment:

Students could actually build their inventions and then observe kindergartners using them. What externalities do they note?

Interested students might follow-up on the content of the handout by researching work in the Lowell mills, particularly the work done by children. Other students might research other historically important inventions, such as the light bulb, electricity, the telephone, the computer, the cotton gin, gun powder, or automobiles. Their research should focus on the externalities of these inventions.

Students might also interview older adult about the externalities of an invention that they believe has changed their own and others' lives.

Related Children's Literature:

David Macaulay's *Mill* (Boston: Houghton Mifflin, 1983; intermediate) is a beautifully illustrated book on New England mills in the 1800s. *Lyddie*, by Katherine Paterson (New York: Lodestar, 1991; advanced intermediate) is the story of a young girl who sets out to find work at the Lowell mills.

Teacher Background Information:

The economic definition of *externalities* is that people involved in actions do not bear the full cost or receive the full benefit of their actions. Decisions may cause consequences, often unforeseen, for which the person making the decision may not want to accept responsibility. Decisions about the development of technologies always involve externalities.

Various kinds of pollution are examples. For instance, a company may pollute the air while it is producing goods; a consequence or result of its production of goods is polluted air. Unless restrictions are placed on the company, it will most likely continue to produce goods with no concern for air quality.

Noise pollution provides another example. The goal of builders of airports is to provide transportation services to people living in a particular area. One of the consequences is noise pollution for people living near the airport.

Externalities do not have to be negative effects. If you live across the street from someone who maintains a beautiful yard, you will receive the benefit of looking at and enjoying the yard. Your enjoyment is an externality of the actions by the person maintaining the yard.

Since all technologies have unintended consequences, understanding the notion of externalities is an important aspect of understanding the nature of technology. Furthermore, while inventors cannot anticipate all the effects of their inventions, consideration of possible effects is part of the technological process.

SAM SLATER AND THE TEXTILE MILL

Sam Slater was a young Englishman. When Sam was 14 years old, his father's friend made Sam an apprentice in his factory. Sam was a very bright, enterprising boy and was soon given the important job of supervisor of the factory, even though he was very young. Sam learned all that he could about the factory, including how the yarn-making machine worked.

When Sam was 21, he heard that the United States was giving rewards for information about textile machinery. Because the English did not want people in the United States to learn how to produce inexpensive textiles themselves, English people who knew about the machine were not allowed to emigrate from England to the United States. Sam was eager to go to the United States and share his information; he dressed up like a farmer so he could board a ship to the United States.

Sam was fortunate to learn of Moses Brown of Rhode Island. Brown was trying to produce thread with a machine. Sam convinced Moses to rebuild the factory. With the financial backing of two other men and the help of skilled craftsmen who lived in Pawtucket, Rhode Island, the textile machine was built according to the plans Sam drew from memory.

When the first dam and factory house were being built, the dam was destroyed by some of the local craftsmen. The craftsmen did not like Slater. They believed his factory would threaten their way of life.

As more and more factories were built and people came to work in the factories, cities grew up around them. Lowell, Massachusetts, is a city that grew as a result of the building of the mills. Most of the workers in the factories in Lowell were young women. The story of these young women working in the factories is a famous one. A song has been written about them.

Many young people were fascinated with the idea of working in the cotton mills and soon left the farms to work in the mills. Young children also worked in the factory, even though this was not encouraged to the extent that it was in England. The way that families had lived changed when young people left the farms and young children worked in the factories.

Among the craftsmen who helped Sam Slater build the first mill was his brother-in-law, David Wilkinson. Because of this experience, David was able to use his inventive abilities to develop many machine tools that contributed to the machine tool industry in the United States.

16. OCCUPATIONS IN THE EARLY NATIONAL PERIOD

Introduction:

In this activity, students are introduced to some occupations of the early national period.

Objectives: Students will be able to:

1. Recognize some of the occupations in which people might have been employed in early America.

2. Translate information gained into chart form.

Interdisciplinary Curriculum Links: Language Arts (Research), Career Awareness

Teaching Time: 1 class period

Materials and Preparation: Make copies of Handouts 16-1 and 16-2 for all students. Prepare sets of 3 x 5 cards with one occupation to a card; you will need one complete set for each pair of students. Gather several reference books on occupations in the United States before the Civil War; recommended sources are:

Anderson, Clay, et al., *The Craftsman in America* (Washington, DC: National Geographic Society, 1975).

Faust, Patricia L., *Living in Colonial America* (Washington, DC: National Parks Visitors' Series, nd).

Fennelly, Catherine, *The New England Village Scene, 1800* (Old Sturbridge Village, MA: Old Sturbridge Village Booklet Series, 1976).

Procedure:

1. Distribute copies of Handout 16-1 to students. Have the students research each of the occupations on the chart, either individually or in groups.

2. Through class discussion, answer the follwing questions:

- What were some of the occupations in which people were employed in early America?
- Why were some occupations more important to a community than others?
- What occupations of the early American period no longer exist? Why?
- Which of the occupations listed required an apprenticeship? Why?

3. Have students complete Handout 16-2 as homework. As homework, students could also look for illustrations of particular jobs and draw a large poster or a mural depicting occupations in early America for display in the classroom.

Prepared by Joyce Thompson, Milwaukee (Wisconsin) Public Schools.

4. Divide the class into pairs, giving each pair a set of cards. The cards should be placed face down on a desk between the two students. One student should look at the top card; their partner may have five questions to decide the occupation on the card. Questions should be worded so that the answers will be yes or no. Points for evaluation may be awarded for correct answers.

Extension/Enrichment:

Point out that most of the occupations listed on Handout 16-1 involved making of goods, or products that people use. A few involved both goods and services, actions helpful to other people; for example, the farrier made the horseshoe and provided the service of putting it on the horse. Ask students to list jobs today that involve producing goods and those that involve providing services. Do students think there are more jobs that produce goods or more that provide services? Have students survey their parents to find out whether their jobs involve providing goods or services. Did the class results tend to support or disprove the class's hypothesis about contemporary jobs? Interested students might do research to find out the actual distribution of jobs producing goods and those providing services in your community, in the state, and in the United States generally.

Related Children's Literature:

A variety of books focus on particular jobs. Comparing information from several of these books might help students draw conclusions about the connections between certain jobs and lifestyles. Examples of suitable books include *Sugaring Season: Making Maple Syrup*, by Diane L. Burns (Minneapolis, MN: Carolrhoda, 1990; primary and intermediate); *Trucker*, by Hope Herman Wurmfeld (New York: Macmillan, 1990; intermediate); *We Keep a Store*, by Anne Shelby (New York: Orchard, 1990; primary); *The American Family Farm*, by Joan Anderson (Orlando: Harcourt Brace Jovanovich, 1989; intermediate); *Marge's Diner*, by Gail Gibbons (New York: Crowell, 1989; primary); *Sam Goes Trucking*, by Henry Horenstein (Boston: Houghton, 1989; primary); *Deadline: From News to Newspaper*, by Gail Gibbons (New York: Crowell, 1987, intermediate); and *Machines at Work*, by Byron Barton (New York: Crowell, 1987; primary).

OCCUPATIONS CHART

Directions: Write out a definition for each occupation on the chart. Find a picture of one of the occupations.

Cabinetmaker

Cooper

Cordwainer

Farrier

Milliner

Pewterer

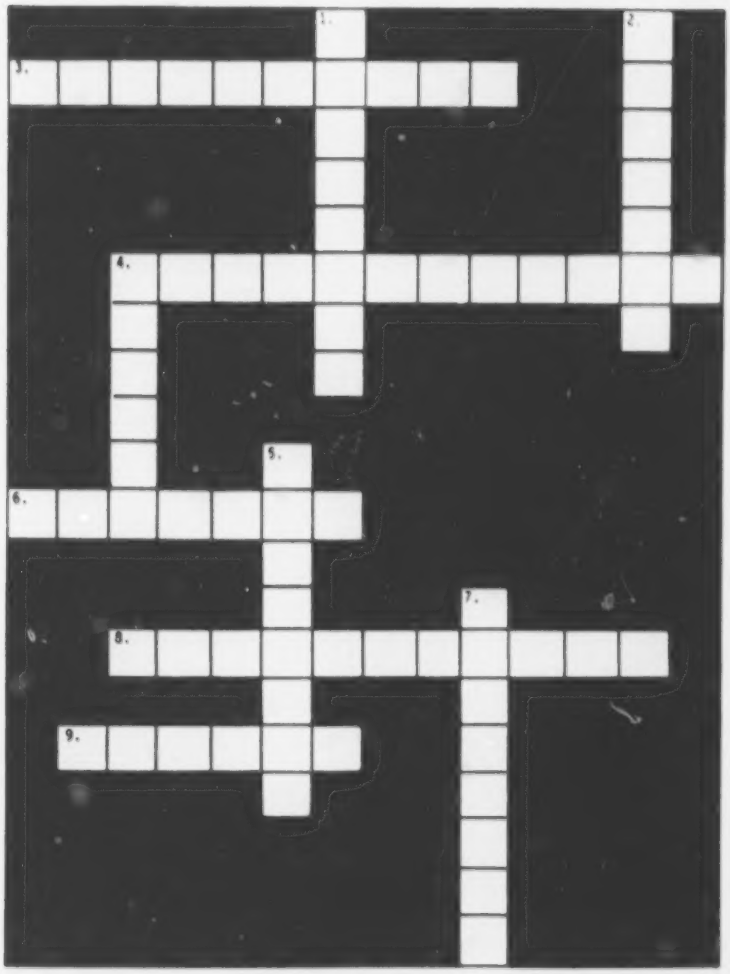
Printer

Tanner

Tinsmith

Wheelwright

OCCUPATIONS CROSSWORD



ACROSS

3. An early term for a shoemaker
4. A woodworker who makes fine cabinets
6. A blacksmith who shoes horses
8. A man who makes or repairs wheels or wheeled vehicles
9. One who tans hides

DOWN

1. One who designs, trims, makes, or sells women's hats
2. A person who reproduces the written word in print form
4. One who makes or repairs barrels
5. One who works with pewter – a mixture of tin, copper, and lead
7. One who works with tin-plated sheetmetal

17. THE PRESIDENT'S PALACE

Introduction:

As a symbol of our country's heritage and a site where historical events occur, the White House has a history that reflects important aspects of the nation's history. In this lesson, students use source material to learn about the mansion's early history; they also explore the changes in the White House that have occurred over the years. By examining these changes, they learn about the development of the presidency and advances in household and communications technology.

Objectives: Students will be able to:

1. Describe the process by which a design for the White House was chosen.

2. Use source material to learn about the early years in the White House.

3. Construct a timeline showing the introduction of various technologies at the White House.

Interdisciplinary Curriculum Links: Language Arts (Reading/Writing), Science

Teaching Time: 2-3 class periods

Materials and Preparation: Make copies of Handouts 17-1, 17-2, 17-3, and 17-4. You will also need a picture of the White House today. Students will need reference works and drawing materials to construct their timeline.

Procedure:

1. Ask students if they have ever heard of the Presidential Palace. What does this phrase make them think of? What do they think it refers to? After students have had some time to speculate, explain that the White House was called the Presidential Palace while it was being built. Many people thought this title was not a good one for the home of the leader of a democracy, so the house was then called simply the President's House or the Executive Mansion. People began calling it the White House as early as 1809, but it was not officially given that name until 1901.

2. Distribute Handout 17-1 and read the material with the students. You might ask them to speculate on whether $500 would be an adequate prize for such a contest today. Some students may think that inflation would demand a higher prize, but others might feel the honor of designing the president's house would make a large prize unnecessary. Ask students to comment on what they like and do not like about the design. If a picture of Monticello is available, display it and ask students to compare the two.

3. Display the picture of the White House today and ask students to compare it with the original design. How has the White House changed? Ask students to speculate on why so many additions have been needed. You may provide a clue by telling them that when President John Adams became the first president to live in the White House, the federal government employed only 131 people!

Prepared by Laurel R. Singleton, Social Science Education Consortium.

4. Distribute Handout 17-2 and read Abigail Adams' letter with students (the letter has been slightly modified to improve readability). What problems did the Adamses face when they moved into the White House? Do students think that a modern-day president would put up with such inconveniences? Why or why not? You may wish to share with students that many of the problems in finishing the White House were because of lack of money; others were due to a shortage of workers.

5. Explain that the White House was finally complete in 1811 but had to be rebuilt in 1815-1817. Let students guess why that was the case. Read and discuss with students Handout 17-3.

6. Ask students to imagine that they are members of the Monroe family, which moved into the White House in 1817. What items that can be found in students' homes today would not have been found in the White House of 1817? Post students' responses on the chalkboard.

7. Tell students that they are going to be conducting research to make a timeline showing "Technology in the White House." Pass out Handout 17-4 and go over the instructions with students. Organize the class into five small groups and assign each group one of the sets of technological developments to research. Allow the remainder of the class period for research.

8. At the beginning of the next class period, ask each group to designate one member to work in a sixth small group to construct the base for the timeline while the groups continue their research. Once the base is complete, the groups can display the information they have gathered.

9. Allow time for the groups to share the information they gathered and to discuss the significance of the technological changes at the White House. The following questions may be helpful:

- How did technology change household work? Did it become easier? harder?
- How did technology change communication? Why might this be important to the president?
- Do you think the changes in technology at the White House are reflected in the homes of "average" Americans? Give examples.

10. Conclude the activity by asking students to imagine that John and Abigail Adams have been transported to the White House today. Each student should write a brief letter from Abigail to her daughter explaining what she thinks of the modern White House.

Extension/Enrichment:

The March 1992 issue of *Creative Classroom* (Children's Television Workshop, One Lincoln Plaza, New York, NY 10023) contained a five-foot long timeline showing the history of the White House. This excellent teaching resource, which was the source of some information in this lesson, provides many teaching ideas that could extend and enrich this lesson. For example, it suggests having students work with an architect in examining the architecture of the White House, create new rooms for the White House, plan a White House birthday party, and write an announcement for a new design contest.

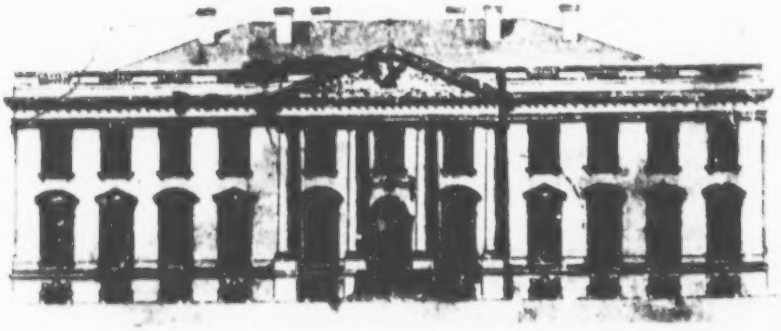
Related Children's Literature:

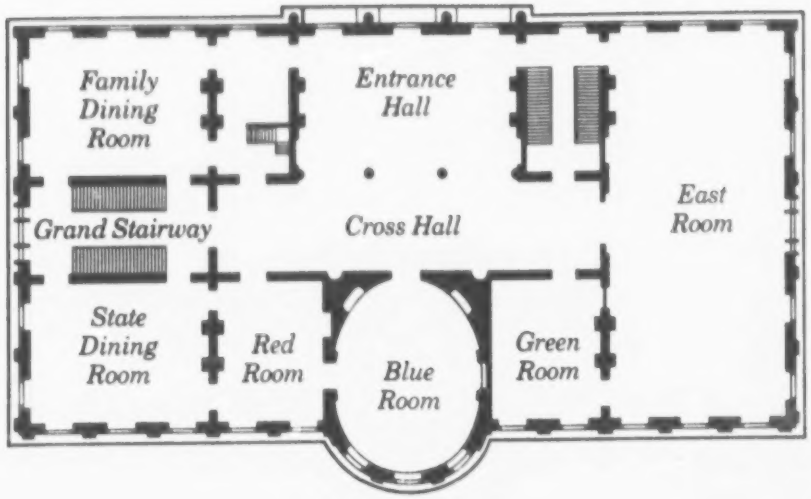
Roxie Munro's *The Inside-Outside Book of Washington, DC* (New York: Putnam, 1987; primary) presents detailed drawings of 12 famous sites in Washington. *The White House*, by Leonard Everett Fisher (New York: Holiday House, 1989; intermediate) presents the architectural history of the president's home, along with a description of changing presidential styles. *The White House: Cornerstone of a Nation*, by Judith St. George (New York: Putnam, 1990; upper intermediate) presents a history of the White House in its many different roles, while *The Story of the White House*, by Kate Waters (New York: Scholastic, 1991; primary and intermediate) looks at White House operations.

DESIGNING THE WHITE HOUSE

The Commissioners of the Federal District, as Washington was called while being built, offered a prize of $500 for the best plan for the president's house. Thomas Jefferson submitted a plan, using a false name, but his plan was not chosen. The winning plan was that of James Hoban. Hoban was an Irishman who had come to the United States after the Revolution. He received a gold medal worth $500 and a plot of land for his own use.

Hoban's plan for the house (see drawing below) was similar to several mansions in Europe. The house was to be a simple boxlike structure. It could be expanded very easily. Work on the house began in October 1792.





THE FIRST FAMILY IN THE WHITE HOUSE

John Adams was the first president to live in the White House. When he and his wife Abigail moved into the house in November of 1800, much work remained to be done. Here is how Abigail described the house in a letter to her daughter.

My Dear Child,

I arrived here on Sunday last, without meeting any accident worth noticing, except losing ourselves when we left Baltimore, and going eight or nine miles on the Frederick road, by which means we were obliged to go the other eight through woods, where we wandered two hours without finding a guide, or the path...

The house is upon a grand and superb scale, requiring about thirty servants to attend and keep the apartments in proper order and perform the ordinary business of the house and stables...To assist us in this great castle, and render less attendance necessary, bells are wholly wanting, not one single one being hung through the whole house...This is so great an inconvenience, that I know not what to do...

Surrounded with forests, can you believe that wood is not to be had, because people cannot be found to cut and cart it? Briesler entered into a contract with a man to supply him with wood. A small part, a few cords only, has he been able to get. Most of that was expended to dry the walls of the house before we came in...he has had to resort to coals, but we cannot get grates made and set. We have, indeed, come into *a new country*.

You must keep all this to yourself, and, when asked how I like it, say that I write you the situation is beautiful, which is true. The house is made habitable, but there is not a single apartment finished...We have not the least fence, yard, or other convenience outside, and the great unfinished audience-room I made a drying-room of, to hang up the clothes in. The principal stairs are not up and will not be this winter....If in the twelve years in which this place has been considered as the future seat of government it had been improved as it would have been if in New England, very many of the present inconveniences would have been removed.

THE BURNING OF THE WHITE HOUSE

One of the most dramatic moments in White House history came in August 1814. British forces marching on Washington set the house on fire. A heavy rain put out the fire, but the inside of the building and its roof were destroyed. In a letter to her sister, First Lady Dolley Madison described events in the days before the attack on the White House.

Tuesday Augt 23d 1814

Dear Sister,

My husband left me yesterday morning to join Gen Winder. He enquired anxiously whether I had courage, or firmness to remain in the President's house until his return, on the morrow, or succeeding day. When I said that I had no fear but for him and the success of our army, he left me, beseeching me to take care of myself, and of the cabinet papers, public and private. I have since received two letters from him written with a pencil. The last is alarming, because he says I should be ready at a moment's warning to enter my carriage and leave the city. The enemy seem stronger than had been reported. They might reach the city, with intention to destroy it...

I have pressed as many cabinet papers into trunks as to fill one carriage; our private property must be sacrificed, as it is impossible to get wagons for its transportation. I am determined not to go myself until I see Mr. Madison safe...

Wednesday morning twelve o'clock. – Since sunrise I have been turning my spy glass in every direction and watching with anxiety, hoping to discover the approach of my dear husband and his friends. Alas, I can see only groups of soldiers wandering in all directions, as if they had no weapons arms or no spirit to fight.

Three o'clock – Will you believe it, my sister? We have had a battle near Bladensburg, and I am still here within sound of the cannon! Two messengers, covered with dust, come to bid me fly, but I wait for Mr. Madison.

Our friend Mr. Carroll has come to speed my departure. He is very angry with me because I insist on waiting until the large picture of Gen. Washington is secured. It must be unscrewed from the wall. This process was found too tedious, so I ordered the frame to be broken and the canvas taken out. It is done and the precious portrait given to two gentlemen of New York for safe keeping. Now, dear sister, I must leave this house, or the retreating army will make me a prisoner in it, by filling up the road I am directed to take. When I shall again write to you, or where I shall be tomorrow, I cannot tell!!

TECHNOLOGY AT THE WHITE HOUSE

The White House in the early years did not have many of the conveniences that even "average" Americans have today. Nor did it have the "high-tech" communications devices that modern presidents rely on.

Your class is going to build a timeline showing when various technologies were introduced at the White House. The class will be divided into five groups. For each technology it is assigned, a group should find out when it was introduced at the White House and who was president at this time. That information should be written on a sheet of paper; the groups might also include other interesting information about the technology and its use at the White House. A picture of the technology should also be drawn on the paper.

Group 1
- electricity
- running water
- personal computers

Group 2
- central heating
- television
- fax machine

Group 3
- gas lamps
- cars
- fire detection system

Group 4
- electric stoves and dishwashers
- modern bathroom with a toilet
- radio broadcasting equipment

Group 5
- elevator
- telephone
- television broadcasting equipment

18. SHOUTIN' AND SINGIN': SLAVE SONGS OF FREEDOM

Introduction:

Having students sing folk songs from the slavery period is one way to help them understand and feel the inhumanity, anguish, and bitterness engendered by this institution. Students also learn by hearing accounts of what life under slavery was like. In this activity, students gain background information on slavery and then examine and sing three slave spirituals.

Objectives: Students will be able to:

1. Recognize aspects of everyday life of black slaves in the antebellem south.

2. Describe the lives of slaves and imagine how blacks felt about slavery.

3. Appreciate the role of artforms, in this case music, in expressing people's hopes, needs, concerns, and values.

Interdisciplinary Curriculum Links: Music

Teaching Time: 1 class period

Materials and Preparation: Makes copies of Handout 18-1 for all students. Select an account of the life of a slave; some recommended resources are:

Douglass, Frederick, *Narrative of the Life of Frederick Douglass* (Cambridge, MA: Harvard University Press, 1961).

Yatman, Norman R., *Life Under the Peculiar Institution: Selections from the Slave Narrative Collection* (New York: Holt, Rinehart and Winston, Inc., 1980).

Additional resources for slave songs are: John Anthony Scott, ed., *The Ballad of America: The History of the United States in Song and Story* (Carbondale, IL: Southern Illinois University Press, 1983); and Dana J. Epstein, *Sinful Tunes and Spirituals: Black Folk Music to the Civil War* (Urbana, IL: University of Illinois Press, 1977).

Procedure:

1. Introduce the idea of songs as a way of expressing human feelings. Ask students to name a song that makes them feel happy or sad. Have students talk about how songs elicit their emotions and about what information they can learn from songs.

2. Explain that songs and music played a very important role in the lives of black slaves in the United States. Have students speculate about why songs might have been so important to the slaves. What might they expect slave songs to be about?

3. Read a brief account of slave life to the students. Take this from one of the suggested readings. Next, read the following passage aloud and discuss it with the class.

Based on a lesson by Lucille Layton, Norwalk (Connecticut) Public Schools.

THE MEANING OF SONGS AS TOLD BY AN EX-SLAVE

Frederick Douglass was born a slave in Maryland about 1818. He made his escape to New England in 1838. His *Narrative*, published in 1845, is one of the classics of the story of slavery as told by slaves themselves.

> I did not, when a slave, understand the deep meaning of those rude and apparently incoherent songs. I was myself within the circle; so that I neither saw nor heard as those without might see and hear. They told a tale of woe which was then altogether beyond my feeble comprehension; they were tones loud, long, and deep; they breathed the prayer and complaint of souls boiling over with the bitterest anguish. Every tone was a testimony against slavery, and a prayer to God for deliverance from chains. The hearing of those wild notes always depressed my spirit, and filled me with ineffable sadness. I have frequently found myself in tears while hearing them. The mere recurrence of those songs, even now, afflicts me; and while I am writing these lines an expression of feeling has already found its way down my cheek. To those songs I trace my first glimmering conception of the dehumanizing character of slavery. I can never get rid of that conception.
>
> Those songs still follow me, to deepen my hatred of slavery, and quicken my sympathy for my brethren in bonds.
>
> I have been utterly astonished, since I came to the north, to find persons who could speak of the singing among slaves as evidence of their contentment and happiness. It is impossible to conceive of a greater mistake. Slaves sing most when they are most unhappy. The songs of the slave represent the sorrows of his heart; and he is relieved by them, only as an aching heart is relieved by its tears. At least, such is my experience. I have often sung to drown my sorrow, but seldom to express my happiness. Crying for joy, and singing for joy, were alike uncommon to me while in the jaws of slavery.
>
> Frederick Douglass
> *Narrative*

4. Distribute copies of Handout 18-1 and lead students in the singing of these songs.

5. Have students brainstorm a list of adjectives to describe the feeling of these songs: happy, sad, hopeful, depressed, optimistic, etc. Have students think about the feeling evoked by the music and the actual words as they brainstorm.

6. As a debriefing exercise, have student go around the room telling what theme they would write about if they had to write a song about their lives. Alternately, have each student write a brief essay about a song that is very important or meaningful to them.

Teacher Background Information

Music played an important role in the lives of American slaves. Their songs and music contributed greatly to forms of American music.

Background information prepared by Marie Lofgren, San Juan (California) Unified Schools. Based on John B. Boles, *Black Southerners 1619-1869* (Lexington, KY: University of Kentucky Press, 1984).

Slave traders often used music and forced dancing as a means of exercising slaves cooped up in Coastal African barracoons or brought to the deck from the steamy holds of slave ships. Occasionally African musical instruments were taken aboard the ships to provide a beat for the involuntary dances.

Very little is known about slave music in the mainland colonies in the 17th and early 18th centuries. There may have been a few surviving African instruments or, more likely, American-made replicas.

The slaves sang to pass the time and set a rhythm for certain repetitive tasks like rowing or pounding a pestle. For the first century after 1619, there were so few Africans, and they were so intermixed with white indentured servants, that much subtle, unconscious interchange of musical styles and songs probably occurred. Perhaps it was during this period that numerous slaves adapted the European fiddle to their own purpose. They learned many traditional English ballads and lively folk dances. This enabled black musicians to perform at white dances, parties, and weddings.

Whites recognized the importance of music to the blacks and seldom interfered with slaves' singing or making music. Horns and drums were usually outlawed because they could conceivably be used to send messages about a planned slave uprising, but less "harmful" black music was accepted. Planters realized that contented slaves were less troublesome and more productive. They would not object if singing and musical entertainment in the slave quarters helped relieve the tensions and fatigue of the workday.

The majority of songs that have survived are spirituals. The spiritual meant far more to the slaves than the name implies. Spirituals were not only devotional songs for church and other solemn occasions. Spirituals were also sung as laments, work songs in the fields and mills, rowing or hauling songs, war songs, lullabies, and the sacred dance known as the "shout" and funeral dirges. Spirituals were sung with endless variations of style and tempo depending on the occasion.

Slaves had a larger repertoire of song types than many "proper" observers noted, in part because slaves themselves apparently censored what they let whites hear. From at least the 18th century on, there had been secular slave songs with lyrics that were sarcastic, satiric (often directed at their masters), and even bawdy. Work songs varied with the occupation; the tempo and lyric were appropriate to the occasion. Boating songs, for example, had a slow, regular beat to which the oars were dipped, while the songs performed when shucking corn were frolicking and secular, probably because of the good times always associated with the harvest event.

Music is a superb social medicine, soothing tired muscles and raw nerves, driving away for the moment resentments and frustrations. Slave mothers, like all other mothers, sang songs to soothe their babies. When the blacks were not allowed to use drums, they tapped sticks together or against the door jamb, clicked spoons and bones, tapped their feet or clapped their hands together against their thighs or shoulders ("Patting juba") in time with music.

Every neighborhood seemed to have one accomplished black fiddler who was appreciated as much by the white community as by the black. They were in great demand to play at balls and parties held by the plantation owner, and no dance or corn husking was held without the slave musicians. The slave instrumentalists contracted to play at balls, weddings, socials, and barn dances for a fee, which they usually divided with their master.

Most of the slave music was communal and improvised. There was little solo singing. The group sang together, sometimes in response to a leader who lined out the verses (particularly when the song was a white-influenced religious song) and other times singing the chorus after verses sung by the leader. Group singing was one way that the black community merged, with the individual drawn into identification with the group.

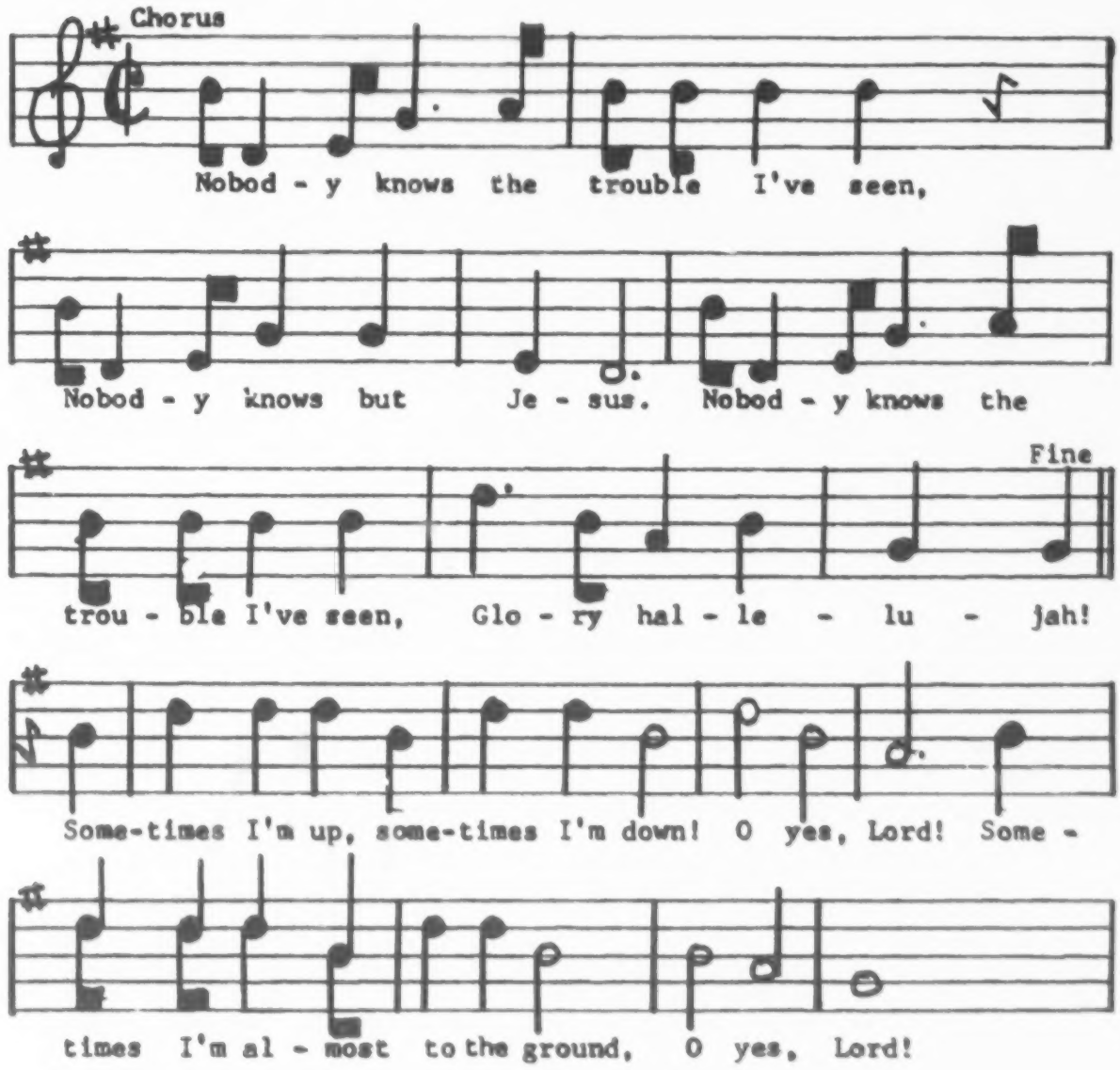
It is difficult to explain the exact manner in which folk musical styles blend with each other and enter the musical mainstream. The rhythmic complexity associated with Africa, along with the banjo and various rhythm instruments like the tambourine, became a part of the larger culture's musical tradition. Hand clapping in accompaniment to music may well have been a slave contribution, and fast-stepping dances like the jig probably represented an adaptation of African styles. The cakewalk of the slave may have been a caricature of more sedate, aristocratic white dances.

Related Children's Literature:

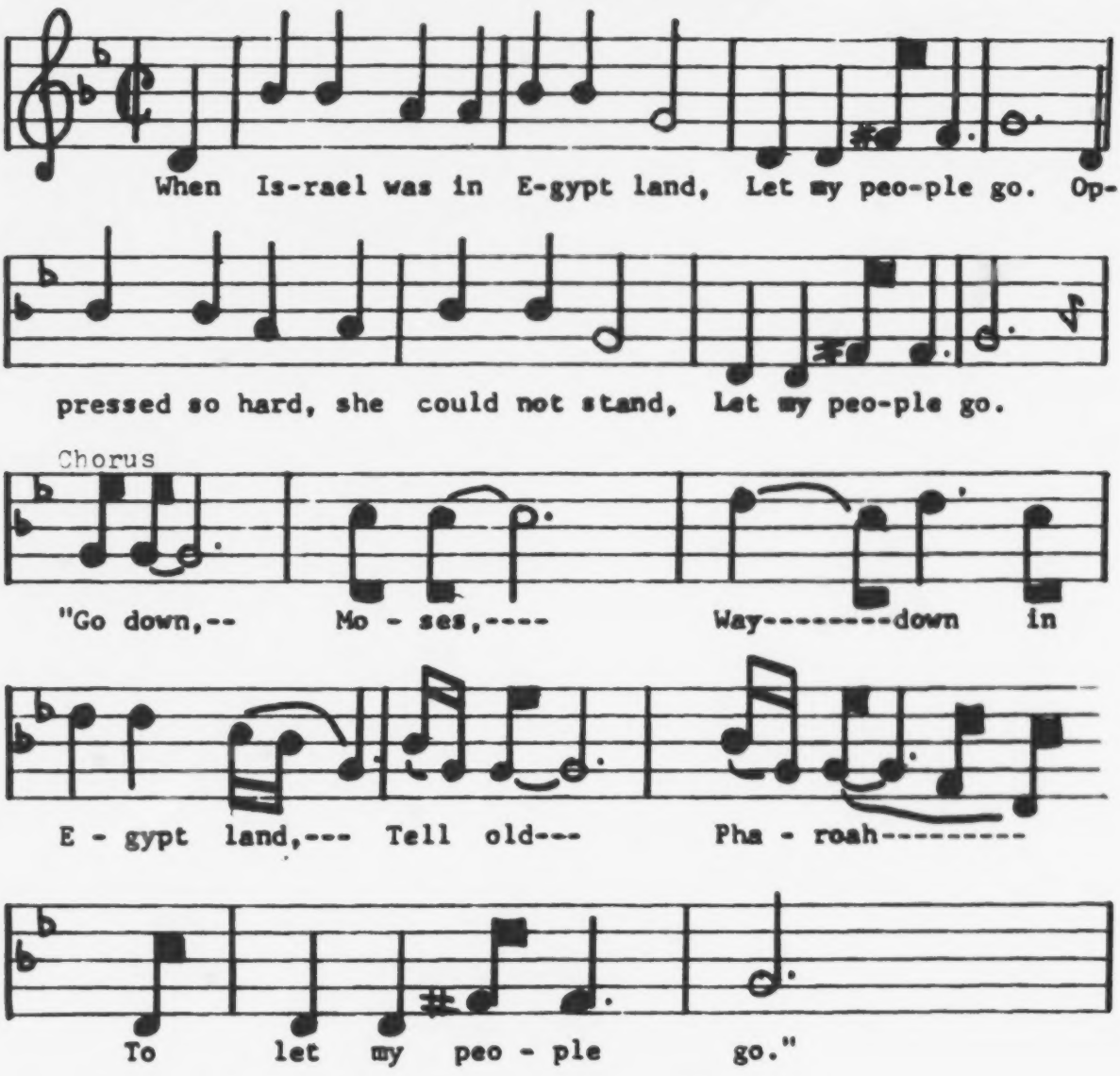
Two collections of African-American folk music are *Walk Together Children* (New York: Atheneum, 1974; primary and intermediate) and *I'm Going to Sing* (New York: Atheneum, 1982; primary and intermediate), both by Ashley Bryan. *Follow the Drinking Gourd*, by Jeannete Winter (New York: Knopf, 1988; primary and intermediate) tells of one slave family's flight to freedom following the directions provided in a song's lyrics. Older students could follow the later development of black music by reading *Black Music in America: A History Through Its People*, by James Haskins (New York: Crowell, 1987; upper intermediate).

Students might also enjoy reading African-American folk tales, many of which date to the years of slavery. Two collections are *The People Could Fly*, by Virginia Hamilton (New York: Knopf, 1985; intermediate) and *The Adventures of High John the Conqueror*, by Steve Stanfield (New York: Orchard, 1989; intermediate).

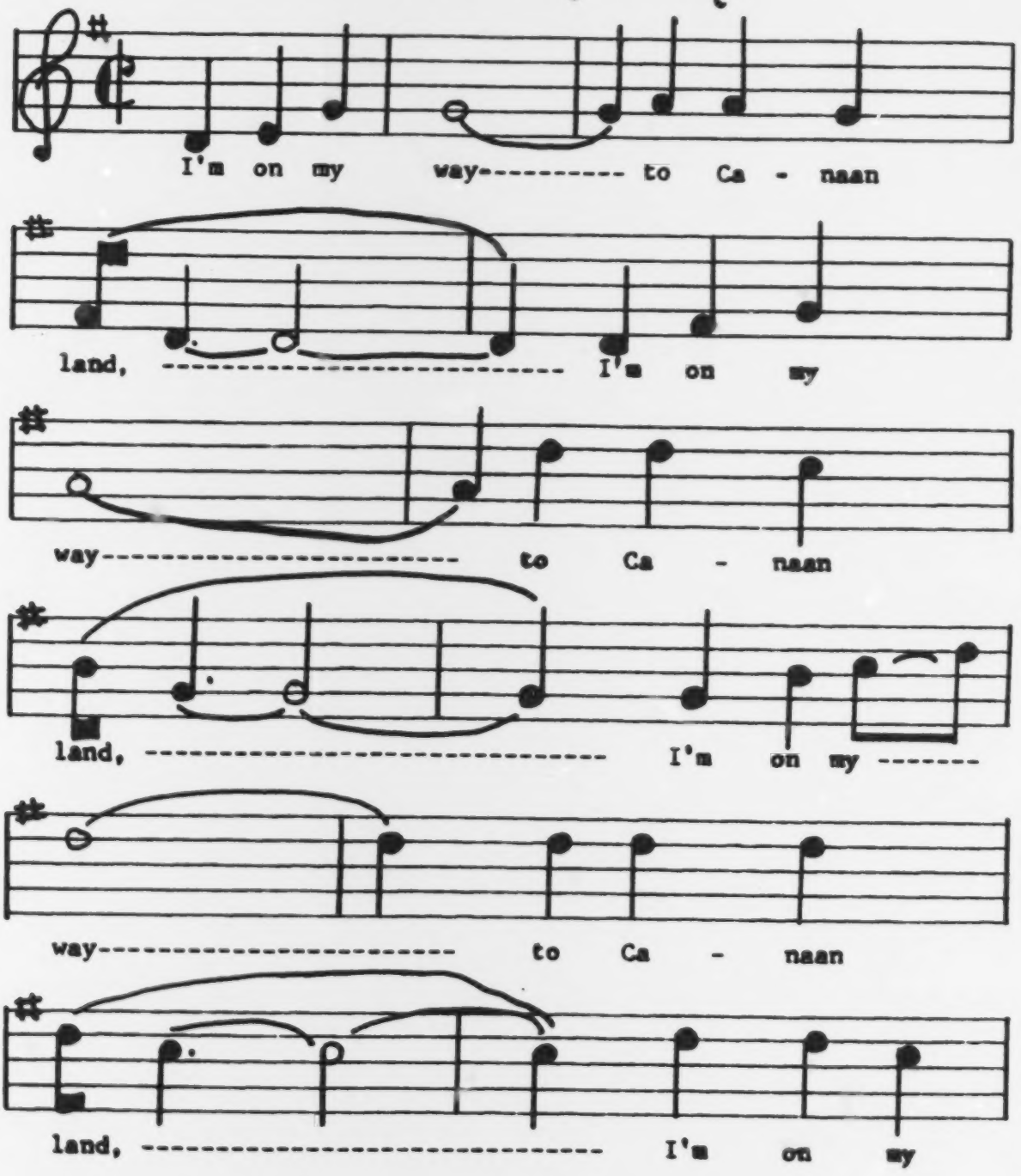
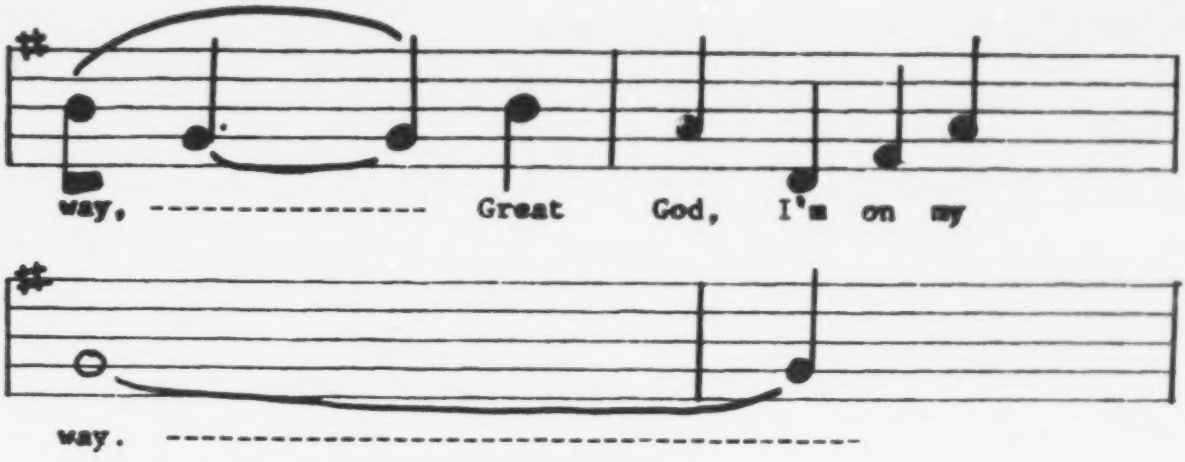
SONGS OF SLAVERY

Nobody Knows the Trouble I've Seen

Chorus
Nobod - y knows the trouble I've seen,
Nobod - y knows but Je - sus. Nobod - y knows the
Fine
trou - ble I've seen, Glo - ry hal - le - lu - jah!
Some-times I'm up, some-times I'm down! O yes, Lord! Some -
times I'm al - most to the ground, O yes, Lord!

2. What makes old Satan hate me so? O yes, Lord!
Because he got me once, but he let me go; O yes, Lord!

Go Down, Moses

When Is-rael was in E-gypt land, Let my peo-ple go. Op-
pressed so hard, she could not stand, Let my peo-ple go.
Chorus
"Go down,-- Mo - ses,---- Way--------down in
E - gypt land,--- Tell old--- Pha - roah---------
To let my peo - ple go."

2. "Thus spoke the Lord," bold Moses said,
Let my people go,
"If not, I'll strike your firstborn dead,"
Let my people go. (Chorus)

I'm On My Way

I'm on my way---------- to Ca - naan
land, ---------- I'm on my
way---------- to Ca - naan
land, ---------- I'm on my -------
way---------- to Ca - naan
land, ---------- I'm on my

2. I asked my brother to come with me, (three times)
I'm on my way, great God, I'm on my way.

19. SETTLING NEW TERRITORIES: SUCCESSIVE "WESTS" IN U.S. HISTORY

Introduction:

In this activity, which spans several weeks, students learn about changing concepts of the West and new territories throughout American history. They are introduced to such concepts as the effect of changing technology, the influence of U.S. history on contemporary events, the ways people have adapted to different physical environments, and the impact of lifestyle on natural resources. Students also practice using scale on a road map. Finally, they examine relationships between the beliefs and behaviors of groups of people and the different effects of national policies on economic opportunity. Students create scrapbooks to relate what they have learned.

Objectives: Students will be able to:

1. Collect and organize data on one of seven areas of "Western" settlement.

2. Demonstrate enhanced geography skills through the use of maps and map scale exercises.

3. Analyze and weigh cause-and-effect relationships among people, values, and environment in the settling of the West.

4. Evaluate folk songs as reflections of the life experiences of the pioneers.

5. Create a scrapbook collection that combines the information students have collected.

Interdisciplinary Curriculum Links: Geography, Language Arts (Research Skills), Music

Teaching Time: 2 to 4 weeks of class time

Materials and Preparation: You will need your class text; library resources; maps of the United States; copies of Handouts 19-1 and 19-2 for all students; and construction materials for scrapbooks. These materials should include paper, scissors, crayons, staplers, and glue.

Procedure:

1. In very general terms, review what the Westward movement was and why it happened. You may wish to use the ballad "The Wisconsin Emigrant," provided on Handout 19-1, to introduce the topic. In using this ballad to introduce the students to Westward expansion, you may first want to give an example or two of current songs that give pictures of American life in the 1990s. Explain how songs have been used in this manner throughout our history. Next, introduce the song "The Wisconsin Emigrant" to your students. You may want them to sing the song or simply help them read through the lyrics. In either case, discuss the reasons this New England farmer had for leaving his present home

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This lesson is a compilation of activities developed by Lucille Layton, Norwalk (Connecticut) Public Schools; Leslie Ellis and Evelyn Jenkins, Livingston Parish (Louisiana) Public Schools; and Kathleen Braun, Milwaukee (Wisconsin) Public Schools.

and the reasons his wife had for staying where they were. Compare the two "arguments." Do the students agree with the decision the two made? What would the students have done?

2. Divide the class into seven groups. Assign each group one of the following areas of settlement to research:

- Appalachian Frontier
- Southern Mississippi Valley
- Northwest Territory
- Louisiana Territory
- Oregon Country
- Great Plains
- Southwest

3. Direct each group to use texts and other resources to learn about the settlement they were assigned. They are to make a scrapbook to relate this information. Distribute Handout 19-2, which gives the topics to be covered in the scrapbooks and the methods of relating information.

4. Allow adequate time for research and for group writing activities. To share information about all areas of settlement, use each scrapbook as a learning center.

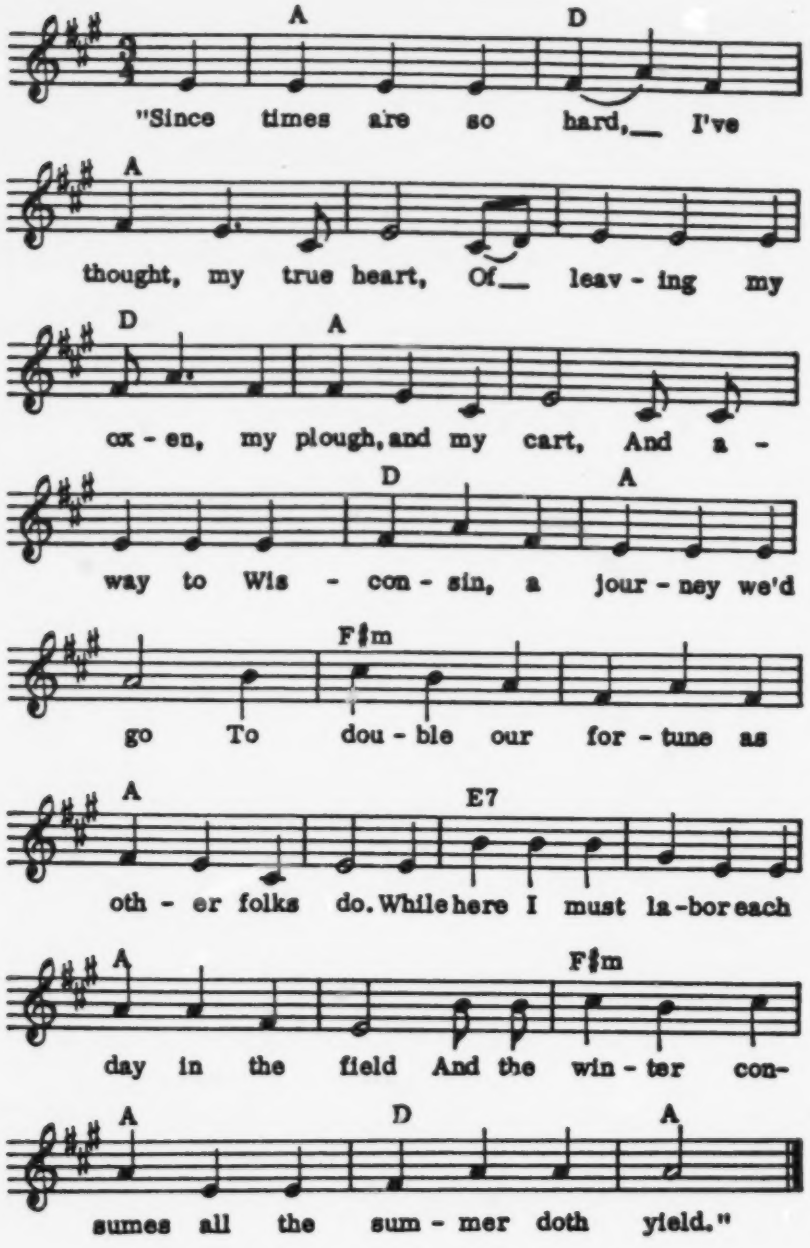
Enrichment/Extension:

Have students develop or collect a "migrant's bundle." Have them explore the possible items a Westward migrant might want to take (and could take) with them on the journey west. Perhaps they can find pictures of items (or actual objects) typical migrants took with them. Students should be able to answer the following questions:

- Did the person select the items from among many or only a few items?
- What type of transportation was available for the migrant's use?
- Can you tell from the contents of the bundle the reasons for the person's moving?
- If other students have made bundles for different frontiers, what differences or similarities exist between bundles?

Related Children's Literature:

Life on the frontier is one of the most common themes in historical novels written for children. While many such novels are highly romanticized, others can provide valuable insights and information. Relevant and recommended works that have been published in the past five years include the following: *Hugh Glass, Mountain Man*, by Robert M. McClung (New York: Morrow, 1990; intermediate); *My Prairie Christmas*, by Brett Harvey (New York: Holiday House, 1990; primary and intermediate); *Aurora Means Dawn*, by Scott Russell Sanders (New York: Bradbury, 1989; primary); *Grasshopper Summer*, by Ann Turner (New York: Macmillan, 1989; intermediate); *Jenny of the Tetons*, by Kristiana Gregory (Orlando, FL: Gulliver, 1989; intermediate); *Cassie's Journey: Going West in the 1860s*, by Brett Harvey (New York: Holiday House, 1988; primary and intermediate); *Brothers of the Heart: A Story of the Old Northwest*, by Joan Blos (New York: Scribner, 1985; intermediate); and *Sarah, Plain and Tall*, by Patricia MacLachlan (New York: Harper, 1985; intermediate). A nonfiction book that looks at the work of a photographer who devoted his life to documenting the people of 19th-century Nebraska is *Prairie Visions: The Life and Times of Solomon Butcher*, by Pam Conrad (New York: HarperCollins, 1991; intermediate).

THE WISCONSIN EMIGRANT

A D
"Since times are so hard,__ I've
A
thought, my true heart, Of__ leav - ing my
D A
ox - en, my plough, and my cart, And a -
D A
way to Wis - con - sin, a jour - ney we'd
F♯m
go To dou - ble our for - tune as
A E7
oth - er folks do. While here I must la-bor each
A F♯m
day in the field And the win - ter con-
A D A
sumes all the sum - mer doth yield."

From John A. Scott, *The Ballad of America: The History of the United States in Song and Story* (Carbondale, IL: Southern Illinois University Press, 1983). Copyright © 1937 G. Schirmer, Inc. International Copyright Secured. All Rights Reserved. Used by Permission.

"Oh husband, I've noticed with sorrowful heart
You've neglected your oxen, your plough, and your cart
Your sheep are disordered; at random they run,
And your new Sunday suit is now every day on.
Oh, stay on the farm and you'll suffer no loss,
For the stone that keeps rolling will gather no moss."

"Oh wife, let's go, Oh, don't let us wait.
Oh, I long to be there, Oh, I long to be great!
While you some rich lady – and who knows but I
Some governor may be before that I die?
While here I must labor each day in the field,
And the winter consumes all the summer doth yield."

"Oh husband, remember that land is to clear,
Which will cost you the labor of many a year,
Where horses, sheep, cattle, and hogs are to buy –
And you'll scarcely get settled before you must die.
Oh, stay on your farm and you'll suffer no loss,
For the stone that keeps rolling will gather no moss."

"Oh wife, let's go, Oh, don't let us stay.
I will buy me a farm that is cleared by the way,
Where horses, sheep, cattle, and hogs are not dear,
And we'll feast on fat buffalo half of the year.
While here I must labor each day in the field,
And the winter consumes all the summer doth yield."

"Oh husband, remember, that land of delight
Is surrounded by Indians who murder by night.
Your house they will plunder and burn to the ground,
While your wife and children lie murdered around.
Oh, stay on the farm, and you'll suffer no loss,
For the stone that keeps rolling will gather no moss."

"Now, wife, you've convinced me. I'll argue no more,
I never had thought of your dying before;
I love my dear children, although they are small, –
But you, my dear wife, are more precious than all.
We'll stay on the farm, and suffer no loss
For the stone that keeps rolling will gather no moss."

DIRECTIONS FOR SCRAPBOOK

You have been assigned an area of Western settlement to study. Use the outline below to guide your research. Your scrapbook should include all the materials and information listed below.

1. **Reasons for Moving West.** Write an advertisement encouraging people to come to the territory. Give the major reasons why people would want to come.

2. **Important Persons Report.** Identify people important to the development or settling of the area. Include in the report why the people were important and what they did.

3. **Map of the Settlement Area.** Draw the outline of your settlement area on a U.S. map. Write a paragraph describing the natural environment of the area. Talk about the climate, vegetation, and native animals.

4. **Distance to Travel.** Using a current U.S. road map, find the distance from Philadelphia to a major city in your territory. Draw a straight line from Philadelphia to your major city. Use the scale to find out how many miles are represented by the line.

Appalachian Frontier – Charleston, West Virginia
Southern Mississippi Valley – New Orleans, Louisiana
Northwest Territory – Chicago, Illinois
Louisiana Territory – Kansas City, Missouri
Oregon Country – Portland, Oregon
Great Plains – Denver, Colorado
Southwest (Mexican Lands) – Los Angeles, California

5. **States in the Settlement Area.** Identify the states that are in the settlement area. Draw the flag of each state included in the area.

6. **Trails and Forts.** On a map, draw the major trails or routes and locate and name the important forts in the settlement area.

7. **Transportation.** Identify the types of transportation used by settlers. Draw pictures of these modes of transportation.

8. **Important Acquisition of Land.** Find out how the United States gained the land important to settlement of the area. Tell where the boundaries of the land were, how it was obtained, from whom it was obtained, the cost (if any), and the people involved. Write a paragraph including this information.

9. **Evidence of Other Cultures in the Settlement Area.** Find examples of the following that might indicate another culture's influence:

Place names
Food
Clothing
Types of housing
Music
Folklore

10. **Lifestyle of the Pioneer Settlers.** Draw pictures showing these aspects of pioneer life:

Type of shelter
Foods
Animals important to people's survival
Clothing
Tools and inventions

11. **Problems of Pioneer Life.** A friend wants to join you in the territory. Write a letter telling about the problems of the journey to the territory. Describe your life there.

20. MY FOLKS CAME IN A COVERED WAGON

Introduction:

Elementary students are fascinated by stories of life on the frontier, but most of the information they have relates to events that involved adults. This lesson provides students with the opportunity to learn about the lives of children on the frontier through the use of source material.

Objectives: Students will be able to:

1. List ways in which the lives of children on the frontier were similar to and different from the lives of modern children.

2. Use primary source documents to obtain historical information.

Interdisciplinary Curriculum Links: Language Arts (Reading)

Teaching Time: 1 class period

Materials and Preparation: Make copies of Handout 20-1 for all students.

Procedure:

1. If the class has been studying life on the frontier, briefly review what they learned about living conditions of the time. If the class has not been studying this period of U.S. history, briefly discuss with students what they know about frontier life. Be sure students indicate the source of their information. Ask students to speculate about the lives of frontier children. What games did they play? Did they go to school? What did they eat?

2. Explain that one way to learn about the past is to read what people who lived then wrote. Tell students that they are going to read some stories written by people who were children on the frontier.

3. Distribute copies of the handout to all students. Divide the class into five groups, assigning one of the handout passages to each group. tell the groups to read and discuss their passages and then make two lists: one of ways in which the children described in the passage were like children of today and one of ways in which they were different. While the groups are working, provide any assistance needed in understanding unfamiliar vocabulary or sentence structure.

4. After about 15 minutes, have the class reconvene as a group. Each small group should share its passage and lists. Record the groups' lists on the chalkboard, combining them into master lists of likenesses and differences.

5. Conclude with a brief discussion of facts of childhood that appear to be constant and those that change from one time period to another.

Prepared by Laurel R. Singleton, Social Science Education Consortium. Source material adapted from *My Folks Came in a Covered Wagon* (Topeka, KS: Capper Publications, 1956; reprint Capper Press, 1991), pp. 47-48, 64, 69. Used by permission of Capper Press, Topeka, Kansas.

Extension/Enrichment:

Divide the class into small groups. Direct half of the groups to prepare skits depicting what would happen if two modern children (a boy and a girl) found themselves on the frontier. The remaining students should prepare skits illustrating what would happen if two pioneer children found themselves transported to your school. Provide time for students to present and discuss their skits.

As an alternative, have students interview parents, grandparents, or older friends and neighbors to find out more about aspects of childhood that change and/or remain the same over time.

Related Children's Literature:

See listing in Lesson 19.

Pig-A-Back Pioneers

We saw our first railroad when I came with my parents in a wagon train from Texas. There was whooping and cheering from the men and boys – and all of us had to take a walk on the ties.

When we camped at night, the older children taught us little ones how to make shadow pictures on the tent walls. I was only three or four, but someone taught me to make a bunny rabbit. When we came to streams, the men and big boys would carry us small ones across on their backs to save the teams and because we thought it was fun. I have no idea how long we were on the road and there is no one left to ask.

I remember that when we reached our homestead, we ate off a wash tub turned upside down, and the grass around the place was so high that we children could hide from each other in it. Our first school was three miles away, and the men dragged a big log thru the tall grass to make a trail so we wouldn't get lost.

Mrs. E. Mathis
Custer City, Oklahoma

Tumbleweed Tree

When we lived in a two-room house – half dugout and half sod – on the Western Kansas prairie, we had no toys. We made our own amusements. We learned early to ride our ponies, and in the spring we gathered the lovely wild flowers.

Well do I remember our first Christmas tree. It was a tumbleweed decorated with paper chains and pictures taken from packages of Arbuckel coffee. My brothers learned to braid different colors of hair from the horses' tails to make attractive belts, quirts [whips], and bridles. Little sister spent much time holding the strands as her brothers braided.

The prairie was plentifully strewn [covered] with dried buffalo horns. We scraped and polished these to a lovely shining black and made coat and hat racks from them. We were happy. That fact stands out above all.

Mrs. J.W. Edwards
Meade, Kansas

Human Clothesline

It was a long, long trail a-wirıding that led us from Indiana to drouthy [dry] Kansas. There were nine of us, one a small baby—far too many to start so far in a covered wagon. It was a long, tiresome trip and it seemed to me it rained most of the time. We children slept under the wagon, and the rain would run under the wagon and get our beds wet.

With all the rain, there was no way to dry the "squares" for the baby. My sister and I had to be the clothesline and hold the diapers up before the campfire to dry them. We disliked this job very much. Some days we would make camp to get the washing done and let the horses rest.

I remember one blizzard after we got settled. We had plenty of fuel, but no water. We would open the door and dig out snow and melt it. One dry season the folks planted turnips and fall rains came in time for them to grow. We lived mostly on turnips that winter. I haven't cared for them since.

Mrs. F. Modlin
Burr Oak, Kansas

Cradle Lore

When I was nine years old, I remember hearing pioneer women tell about ways they saved time on busy days. One woman said she always put the big baby in one end of the cradle and the little baby in the other. As the big baby played, it kept jiggling the cradle and kept the little baby content.

Another neighbor said she put her baby in a high chair, put molasses on its fingers, and gave it a feather to play with. That kept it happy for hours. A third woman said she put her baby in the cradle and gave it a piece of fat meat to suck. She tied a string to the meat and attached the other end to the baby's toe. That way if the baby choked on the meat, it would start kicking and pull the meat out.

Mrs. E.G. Caine
Indianola, Nebraska

Father Made Furniture

My parents were married in 1876 and settled in midwestern Nebraska. They lived in a dugout near a small creek. They had a sod fireplace and a little stove for cooking. We burned cobs, cornstalks, sunflower stalks, and chips from the cow pasture.

Father made a table and other furniture that was very sturdy, but not very polished. One time we had two kegs for Father and Mother to sit on at the table. A man came by who wanted a keg for pickles, and he traded us a chair for one of the kegs. We children stood up at the table and didn't think anything about it because we were used to it.

Our parents didn't even have a table when they were first married. They sat on big pumpkins with the food spread out on canvas on the bed. Once our lamp chimney got broken and Mother went to the smokehouse and got a saucer of lard. She buried a twisted cloth in the lard and lighted the end.

The first school my brother and I attended was in a neighbor's house. He had a two-room house and all the other homes had only one room. We had to furnish our own books and seats, so we had quite a variety. The teacher was a 17-year-old girl who was paid $15.00 per month.

We were 75 miles from a doctor. Mother had a toothache for several months and there was no relief for it until spring. She had to wait until her baby was born and a month old, and then we made the long trip to the dentist.

Jessie F. Gentry
Stratton, Colorado

21. LOOKING AT THE LAND: APPRECIATING NATIVE AMERICANS' VIEWs

Introduction:

As the American frontier moved west, conflicts increased between the Native Americans and the pioneers. At the root of this conflict was the fact that the two groups viewed the land differently. This activity uses the book *Brother Eagle, Sister Sky* as a basis for discussion of Native American views of the land. The text of the book is adapted from a speech that Chief Seattle gave at a negotiation with government agents in the 1850s.

Objectives: Students will be able to:

1. Appreciate the Native Americans' respect for the land and nature in general.

2. Compare and contrast Native Americans' views and values with those of the pioneers.

3. Appreciate Native Americans' use of oratory as a means of achieving consensus.

Interdisciplinary Curriculum Links: Language Arts (Reading), Art

Teaching Time: 1-2 class periods

Materials and Preparation: You will need at least one copy of *Brother Eagle, Sister Sky*, a message from Chief Seattle, illustrated by Susan Jeffers (New York: Dial, 1991); several copies would be useful. You will need also need to make copies of Handouts 21-1 and 21-2 for all students.

Procedure:

1. Show students the cover of *Brother Eagle, Sister Sky*, along with the frontispiece and the title page. Ask them to free write about their responses to these pages for three minutes. At the end of the three minutes, ask students to share their responses in groups of three. They do *not* need to read exactly what they wrote; instead they should discuss the thoughts that the free writing exercise helped them articulate.

2. Let students speculate on what they think the book is about. Then read the introductory page and talk briefly about the tradition of public speaking that was common in many Native American groups. Because many groups made decisions through a consensus process, the ability to explain one's position eloquently and persuasively was an important aspect of leadership. Students can evaluate Chief Seattle's skill as you read the book aloud to them.

3. Read the book aloud to let students enjoy the language and paintings. Allow some time for general responses to the book, including students' ideas about Chief Seattle's oratory.

Prepared by Laurel R. Singleton, Social Science Education Consortium.

4. Distribute copies of Handout 21-1 and divide the class into smaller discussion groups. Provide each group with a copy of the book; if this is not possible, reread the book aloud more slowly, stopping when appropriate for groups to discuss the questions on the handout. Allow time for groups to prepare responses before conducting a whole-class discussion of the apparent differences between the Native Americans' views of nature and those of white settlers.

5. Give the groups a choice of several projects to pursue. These might include the following, as well as ideas of your own:

- Present the book to the class in a Readers Theatre format. Readers Theatre is an approach to shared reading in which the text of a book is turned into a script for several narrators. If your students do not have experience with Readers Theatre, you may want to consider scripting the book for them. However, if they have experience with the approach or are confident readers, they may enjoy experimenting with the scripting process themselves.
- Write an illustrated letter to Chief Seattle about the condition of the environment today. Present the letter to the class.
- Create a mural illustrating the idea of a "web of life" in which humans are "merely a strand."

Extension/Enrichment:

Distribute Handout 21-2, which presents a quotation from the Sioux Chief Tatanka Yotanka (Sitting Bull). Ask students to illustrate this quotation in the way that Jeffers illustrated Chief Seattle's speech. Interested students might do research to create a book of illustrated quotations related to humans and the environment; the quotations need not be restricted to Native Americans, but could be from people of many nations and ethnicities.

Related Children's Literature:

The Earth Is Sore, by Aline Amon (New York: Atheneum, 1981; intermediate), is an excellent source for Native American poetry about nature. Another such source is *Four Corners of the Sky: Poems, Chants, and Oratory*, selected by Theodore Clymer (Boston: Atlantic Monthly Press, 1975; primary and intermediate). Several sources of Native American stories are *Iroquois Stories: Heroes and Heroines, Monsters and Magic*, by Joseph Bruchac (Trumansburg, NY: Crossing Press, 1985; intermediate); *The Wind Eagle and Other Abenaki Stories*, also by Joseph Bruchac (St. Louis, MO: Bowman, 1985; intermediate); *A Thousand Years of American Indian Storytelling*, by Jeanette Henry and Rupert Costo (San Francisco, CA: Indian Historian Press, 1981; primary and intermediate); *Old Indian Legends*, by Zitlakasa (Lincoln: University of Nebraska Press, 1985; intermediate); and *Between Sacred Mountains: Navajo Stories and Lessons from the Land* (Chinle, AZ: Rockpoint Comunity Schools, n.d.; primary and intermediate).

BROTHER EAGLE, SISTER SKY
DISCUSSION GUIDE

Discuss the following questions in your group. Appoint one group member to record the group's answer. You may also jot down some of your own individual thoughts in the space provided.

1. Why do you think Chief Seattle began with a question? Is that an effective technique for gaining an audience's attention? Why or why not?

2. What does it mean to be *sacred*? How do you treat things that are sacred? Do most of us treat the earth as though it were sacred?

3. Chief Seattle compares people and other parts of the natural environment to members of a family. Do you think this is a good comparison? Why or why not?

4. Chief Seattle points out some ways that people depend on the natural environment. What are they? According to Chief Seattle and the illustrations, how do people change the environment?

5. Chief Seattle says "Teach your children what you have been taught...what befalls the earth befalls all the sons and daughters of the earth." What do you think he meant by this? Do you think children can ever teach their parents about protecting the environment? If so, how?

6. What do you think Chief Seattle meant when he said, "It will be the end of living, and the beginning of survival"? If Chief Seattle could see our community, do you think he would say people are living or surviving here? Explain your thinking.

7. Which drawing best helps you understand Chief Seattle's words? Why?

THE LITTLE GROVES OF OAK TREES

The following is a quotation from a Sioux Chief named Tatanka Yotanka (Sitting Bull). Read the words and create a series of illustrations to show what the words mean to you.

> I wish all to know that I do not propose to sell any part of my country, nor will I have the whites cutting our timber along the rivers, more especially the oak. I am particularly fond of the little groves of oak trees. I love to look at them, because they endure the wintry storm and the summer's heat and – not unlike ourselves – seem to flourish by them.

22. WOMEN AND THE RIGHT TO VOTE: A DRAMA

Introduction:

Winning the right to vote was a long process for American women. Beginning with the Seneca Falls Convention in 1848 and culminating with the passage of the Nineteenth Amendment in 1919 (it became effective in 1920), the struggle involved women in a wide range of protest and political activities. This lesson looks at those activities through use of primary source documents, a brainstorming session, and a dramatization based on fact.

Objectives: Students will be able to:

1. Recognize and give reasons for similarities between the Declaration of Independence and the Seneca Falls Declaration.

2. List ways in which women worked to gain the right to vote in the United States.

3. Use a dramatization to develop empathy for historical characters.

Interdisciplinary Curriculum Links: Language Arts (Drama)

Teaching Time: 2 class periods

Materials and Preparation: Make copies of Handout 22-1 for all students.

Procedure:

1. Tell students that in 1848, a women's rights convention was held in Seneca Falls, New York. The 100 women and men attending passed a resolution, which they called the Seneca Falls Declaration. Ask students to listen as you read parts of the declaration. They may not understand all the words, but they should be able to recognize some similarities between the words in this declaration and those in another famous document they have studied.

> We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights...that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.
>
> The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her...
>
> Now in view of not allowing one half the people of this country to vote, of their social and religious degradation...and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

Prepared by Laurel R. Singleton, Social Science Education Consortium.

Ask students to share similarities they see between this document and the Declaration of Independence. (Many words in the first paragraph of the excerpt are taken directly from the Declaration of Independence; this declaration follows a similar structure, telling beliefs about rights and government, grievances, and a plan of action.) Discuss why the women at the convention might have chosen to make their declaration so similar to the Declaration of Independence. (Because it would show that their position was based on the ideas that underlie our system of government; because it would remind people of their pride in the freedoms American citizens enjoy.)

2. Take some time going over the quotation in greater detail, ensuring that students understand the basic points being made. Explain that among the rights and privileges women were seeking was the right to vote and tell students when women were finally guaranteed that right by the Nineteenth Amendment to the Constitution (some states gave women the vote earlier, beginning with Wyoming when it entered the Union in 1890).

3. Ask students what they think women were doing to try to win the vote during the 72 years between the Seneca Falls Convention and the passage of the Nineteenth Amendment. Lead a brainstorming session in which students name as many ways to win the vote as they can think of (you may need to remind them that television and radio did not exist at this time). Some of the actual activities undertaken by the women's rights activists were giving speeches on street corners and in locations where men could be found, such as at all-male clubs, conventions, and so on; holding street meetings; speaking between the acts at theaters; presenting vaudeville performances; holding parades and rallies; picketing the White House; and actually voting in violation of the law.

4. Tell students that one of the leaders of the women's movement, Susan B. Anthony, decided to try voting in the 1872 presidential election. After voting in Rochester, New York, she was arrested and charged with voting illegally. The judge refused to allow supporters of Anthony to speak at the trial. At the end of the trial, he ordered a verdict of guilty without asking the jury (incidentally made up of all men, since women could not serve on juries) for their verdict. The possible punishment was a fine of up to $500 and three years imprisonment. Anthony hoped to be sent to jail so she could appeal her case to the Supreme Court.

5. Inform students that they will be participating in a play that tells what actually happened when Anthony was sentenced by the judge. Distribute Handout 22-1, explaining that the words of the play are adapted from the actual court records. Divide the class into pairs and assign one member of each pair to play the part of Susan B. Anthony and one to play the part of the judge. Let the students read silently through their parts and then read them together.

6. Choose two students to present the play to the class. Following the presentation, conduct a discussion, using the following questions:

- Do you agree with Susan B. Anthony that if she could not vote, she was being governed without her consent? Why would this be important?
- Do you agree with her idea that unfair laws should be disobeyed? What other example did she give?
- Why do you think the judge did not want her to continue speaking? Why do you think he refused to grant her wish for a jail sentence?
- What would you do next if you were Susan B. Anthony? What do you think the judge would do in response?
- Did playing the role of the judge or Susan help you understand their feelings or beliefs? Why or why not?

7. Tell students that Anthony wrote many letters to other leaders in the suffrage movement. Ask each student to write a letter from Anthony to another leader, describing what happened in court, her

feelings about those events, and her ideas about what women should do next in their battle for voting rights.

8. You may wish to share with students the fact that a case similar to Anthony's did come before the Supreme Court in 1874. The Court held that because states had banned certain men from voting, they could also ban women from voting. Thus, a constitutional amendment was necessary in order to guarantee women the right to vote.

Extension/Enrichment:

Share with students the following quotation from a letter Susan B. Anthony wrote to a friend in the early 1900s (she was in her 80s at the time): "We little dreamed that when we began...fifty years later we'd be compelled to leave this battle to another generation of women. But...they enter upon this task equipped with college educations, with business experience, with the freely admitted right to speak in public." What would Anthony write if she could see the status of women's rights today, almost 100 years later—would she see the battle as over? continuing? How would today's women be "equipped" differently than women at the turn of the century?

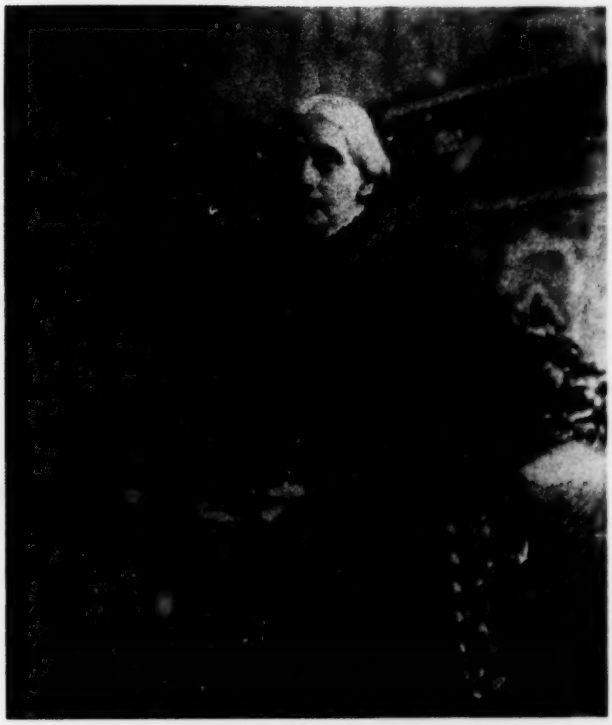
Encourage students to compare the struggle for women's rights with other civil rights movements. For example, how would Dr. Martin Luther King, Jr., assess the state of his dream more than 20 years after his death? What advantages, if any, would he see the next generation of African-Americans having in fighting for their rights?

Encourage students to share their thoughts on the above questions through dramatizations. For example, they might dramatize a conversation involving Anthony, King, and contemporary civil rights and women's rights leaders.

Related Children's Literature:

An excellent collection of source material on women's history, including their struggles for civil and political rights, is provided in *American Women: Their Lives in Their Words*, by Doreen Rappaport (New York: HarperCollins, 1990; upper intermediate). *Dreams into Deeds: Nine Women Who Dared*, by Linda Peavy and Ursula Smith (New York: Scribner, 1985; intermediate) profiles nine women achievers, including Anthony's contemporary, Elizabeth Cady Stanton.

SUSAN B. ANTHONY'S DAY IN COURT



Susan B. Anthony (1820-1906).

Anthony began working for women's suffrage at the age of seventeen. She died before her goal was reached through passage of the 19th Amendment. The excerpts below are taken from the record of her trial for illegally voting in Rochester, New York, in 1872.

(Picture courtesy of Media Projects Incorporated)

Judge Hunt: The prisoner will stand up. [Anthony rises.] Does the prisoner have anything to say before I pronounce the sentence?

Susan B. Anthony: Yes, your honor. I have many things to say. Your ordered verdict of guilty tramples on all the ideas on which our government is based. You have ignored all my rights. I am not really even a citizen, but your subject. And all women are doomed to be subjects.

Hunt: The Court will not listen to these arguments. Your lawyer has already spent three hours presenting them.

Anthony: May it please your honor, I am simply stating why you cannot pronounce a sentence against me. Your denial of my right to vote denies me the right to consent as one of the governed. You deny me my right of representation as one of the taxed. You deny me the right to a trial by a jury of my peers. In fact, you deny me my sacred rights to life, liberty, property, and—

Hunt: The Court cannot allow the prisoner to go on.

Anthony: But your honor will not deny me this one and only privilege of protest against this outrage. May it please the Court to remember that since the day of my arrest last November, this is the first time that either myself or any woman has been allowed a word before judge or jury –

Hunt: The Court must insist – the prisoner has been tried according to established forms of law.

Anthony: Yes, your honor, but by forms of law all made by men, interpreted by men, administered by men, in favor of men, and against women. Not long ago, the same man-made forms of law said that it was a crime to give a cup of water, a crust of bread, or a night's shelter to an escaped slave tracking his way to Canada. Yet every man or woman in whose veins courses a drop of sympathy broke that wicked law and was justified in doing so. Women must break the law in the same way in order to get a voice in this government. I intend to do just that.

Hunt: The Court orders the prisoner to sit down. It will not allow another word.

Anthony: When I was brought before your honor for trial, I hoped that you would declare equality of rights for all citizens. But failing to get this justice – failing even to get a trial by a jury not of my peers – I ask not leniency at your hands, but rather the full rigors of the law.

Hunt: The Court must insist – [Anthony sits down.]

Hunt: The prisoner will stand up. [Anthony stands again.] The sentence of the Court is that you pay a fine of one hundred dollars and the costs of the prosecution.

Anthony: May it please your honor, I shall never pay a dollar of your unjust penalty. All I have are debts that I built up publishing my newspaper. I will work to pay off those debts, but I will not pay a penny of this fine. I shall continue to urge all women to recognize that "Resistance to tyranny is obedience to God."

Hunt: Madam, the Court will not order you committed [jailed] until the fine is paid.

23. DID THE INDUSTRIAL REVOLUTION MAKE CLOCKS GO FASTER?

Introduction:

In the course of the 19th century, the United States changed from a primarily agricultural country into the world's leading industrial nation. This industrialization transformed virtually every aspect of American life. Increasingly precise scheduling and stepped-up tempos made it possible to run economic enterprises of ever-increasing size as smoothly and profitably as possible. This lesson looks – in a highly simplified way – at how this came about.

A focus on timing is an appropriate way to look at industrialization because adapting to time-discipline is an experience that students know firsthand. They are all under pressure – especially at school – to learn to be in the required place at the required time and to carry out activities on schedule. Indeed time-discipline (whether we like it or not) has become a skill our society demands of all adults who are to function successfully.

Objectives: Students will be able to:

1. Identify how various inventions affected the timing of people's lives.

2. Describe the relationship between industrialization, increased time awareness, and other changes in American life.

3. Give examples of how time awareness affects their own lives.

Interdisciplinary Curriculum Links: Math, Language Arts (Reading), Science

Teaching Time: 4-5 class periods

Materials and Preparation: Copies of Handouts 23-1 and 23-2; peel-off labels approximately 1" x 3".

Procedure:

1. The day before you plan to begin the lesson, ask students, as homework, to count how many timepieces can be found at home, including all the clocks and watches belonging to all the people who live there.

2. In class the next day, write all the children's answers on the chalkboard and have students figure out the total "Class Clock-and-Watch Count." Then ask: What other ways besides these clocks and watches do people have to find out the time? (Radio, telephone, school bells, etc.) Why do people have so many ways to find out the time? (Because so many things have to be done at a certain time.) Ask the children for examples and write their answers on the chalkboard.

From "What Makes Time Tick, or Has the Industrial Revolution Really Made Clocks Go Faster?" in *Art to Zoo: News for Schools from the Smithsonian Institution* (April 1991).

3. Give the students a few minutes to try to estimate how many times in a school day they themselves check the time or are made aware of the time. Have each child write down a guess.

4. Then hand out peel-off labels large enough to provide writing space but small enough to fit on the children's wrists. Tell students that they are going to check how close they came to guessing right. Before going to bed, each child should place the label on his/her wrist. When they wake up in the morning, the labels will remind them to carry out this activity, which is to make a mark on the label whenever they check the time or are made aware of the time. They are to do this all day, from the moment they wake up until they go to sleep.

5. The day after students have kept count in this way, write all their answers on the board. Once again, have them figure out a class total; they may also want to figure out a per-student average. Ask: Is this total probably higher or lower than the true figure? (Probably lower, since it is likely students sometimes forgot to mark the label.) How accurate were their guesses?

6. Ask students to reflect on the reasons why they checked the time or were made aware of time. Help them categorize their reasons as those related to scheduling (i.e., getting somewhere at the right time) and pace (i.e., doing their work fast enough to finish when they were supposed to). Tell students that you are going to explore these two aspects of timing in greater depth.

7. Write the following headings on the chalkboard: *Scheduled Activities* and *Unscheduled Activities*. Explain that scheduled activities are those that have a fixed time to begin or end. Unscheduled activities are those that begin and end whenever you want. Give one or two examples of each type of activity. Then direct the students to work in small groups to brainstorm lists of scheduled and unscheduled activities. The lists they develop may include the following kinds of items:

- Scheduled Activities: Store hours, television programs, school day, school lunch, doctor or dentist appointments, bedtime, space shot countdown, periods of athletic events, cooking times, airplane departures, parties, etc.
- Unscheduled activities: Getting together with friends, washing the car, taking the dog for a walk, playing a board game with family members, telling a joke, working on your stamp collection, painting a picture, building a sand castle, etc.

8. Follow the brainstorming with a discussion. Students will likely note that the same activity may seem to some of them to fall in the scheduled category, while others put it in the unscheduled category; for example, some families eat their meals at exactly the same time every day, while others eat at varied times. Drawing the children's attention to these kinds of differences is an important part of the activity. The children's lives are scheduled in different ways and to different degrees. Encourage the children to think about these differences and about what they personally prefer. The more aware children become of their options and preferences, the better prepared they will be to make future choices involving timing.

9. When students have had plenty of time to explore scheduling, move on to pacing. On the chalkboard, write the headings *Speedy Activities* and *Leisurely Activities*. Explain that by speedy activities, you simply mean activities where there is pressure to be fast. Here are some examples.

- Speedy Activities: Car races, video games, games of tag, television quiz shows, airplane travel, overnight mailing services, fast-food restaurants, speed skating, timed tests, drive-in bank tellers, auctions, etc.
- Leisurely Activities: Gardening, playing checkers, drawing, going to the zoo, shopping, organizing a stamp collection, building a model, taking care of pets, etc.

Follow the same procedure you did with scheduling, again allowing students to explore personal differences. Some people prefer the intensity and excitement of fast-paced activities; others like nothing

better than to focus in a leisurely way on the details of whatever they are doing. Often, a person's feelings vary according to the activity.

10. Explain to students that at most times and in most places in history, people have lived in a time structure that was looser than our own. Their appointments were more likely to be on the order of "in the morning" or "after dinner," but not usually at a specified-down-to-the-minute time. In fact, throughout much of history, it was impossible to do things on a very exact schedule because clocks – when they existed at all – were less accurate and far more expensive than they are now. Most people had no way to know the exact time. The situation changed for a complex of reasons. Particularly important was the fact that precise scheduling and a fast pace were essential to large-scale production and to the growth of a national economy.

11. Tell students that they are going to take a look at the changes in timing through three word pictures that describe the United States at three different times: 200 years ago, 100 years ago, and today. Distribute Handout 23-1 and have students read the first word picture, or read it aloud to the class. Stop and discuss what student have read, using the questions below:

- Did most events take place at fixed times?
- Did work take place at fixed times?
- Who set work schedules?
- Were people under pressure to work fast?
- Could they travel fast? Give an example of how long travel took.
- Could goods be transported quickly?
- How fast or slow was communication with people in other parts of the country?
- How often do you think people checked the time... and how?

Repeat the same procedure for the remaining word pictures.

12. Assign Handout 23-2 as homework. Briefly discuss students' answers the following day.

Extension/Enrichment:

Have each student write a science fiction story or play, illustrated if they wish, on the following subject:

An Anti-Timekeeping Ray from outer space suddenly destroys all the time-keeping devices in the world. All the clocks and watches stop working. Metronomes won't tick. When you dial the telephone time number, you hear a voice repeating, "I don't know...I don't know..." Nothing else in the world has been damaged.

Continue the story from here. What are some of the things that people notice first after the ray strike? How do they react? How do they try to cope with the damage?

You may want to include an interview with someone 30 years after the Anti-Timekeeping Ray destruction. How do they view this event now? Looking back, do they think the effects were all bad, or were some good? If so, what were they?

Related Children's Literature:

John Patrick Norman McHennessey: The Boy Who Was Always Late, by John Burningham (New York: Crown, 1988; primary) is not only amusing, but also encourages readers to think about differing perspectives on time. A science fiction work that looks at the concept of time is Madeleine L'Engle's classic, *A Wrinkle in Time* (New York: Dell, 1976; intermediate).

Two recent books that look at inventors, inventions, and their impact are *Outward Dreams: Black Inventors and Their Inventions*, by Jim Haskins (New York: Walker, 1991; intermediate) and *The Wright Brothers: How They Invented the Airplane*, by Russell Freedman (New York; Holiday House, 1991; intermediate).

THREE WORD PICTURES

Search for clues to how – and why – the pace of life has changed over the years by briefly, magically, flying through time and space to visit three moments in U.S. history: 200 years ago, 100 years ago, and now.

You will approach each stop from the sky, to first get an overall impression of how big and built-up the country is at this time. Then you will look more closely at how people travel and communicate, and how they work. The way they go about these activities will help you understand the timing of their lives.

200 Years Ago

As you fly in over the United States of 200 years ago, you see that most of the nation is still countryside – much wilderness and some farmland. The scattered towns and very small cities are clustered within 200 miles of the Atlantic seaboard.

To your 20th-century eyes, these towns look isolated from each other...but to the people who live there, transportation seems amazingly improved. The roads joining the towns are few in number and mostly made of dirt or logs.

Carts loaded with farm produce jolt along them. Travelers on foot and on horseback pick their way among potholes. A stagecoach sways south – one of those now making a regular run. The trip from Boston to Richmond takes just under a week. If you wanted to travel far into the interior, to the lands opening up west of the Appalachians, you would probably go by horseback. In a little over a month, if you were lucky, you might reach the Mississippi.

Horses hauling carts, oxen pulling plows, people carrying messages; rivers turning the waterwheels of mills and sweeping rafts downstream; wind filling the sails of ocean-going ships...Everywhere you look in the 1790s it is animals and people, wind and water that are supplying the energy that gets work done.

But animals get tired, people need to eat, water freezes, wind dies down. Nature sets the pace of life, and natural limits keep this pace mostly slow and unsteady.

Besides, at the end of the 18th century, very few free Americans work for a boss, so most workers can set their own schedules. In practice, of course, this freedom is limited by the demands of earning a living.

For farmers, limits are set by nature and are quite strict. A farmer has to time tasks in ways that keep animals, people, and crops healthy: milk the cows at sun-up, feed the chickens regularly so they continue to lay well, make sure there is firewood when the blizzard hits, get in the harvest before it is ruined by rain...

Nature's clues about when to do what are clock enough for most country folk in 1790s America: when the rooster crows, you get up; when the sun is overhead, you eat your mid-day meal; when dusk falls, you bring the animals into the barn.

Town life is somewhat more humanmade. Urban events like markets, law courts, and church services require groups of people to show up at approximately the same time. The scheduling of such events in the 1790s is still less precise than in the 1990s, but attendees need to know at what hour to arrive—even when it is impossible to see the sun's position in the sky.

In town, many more people than in the country own a watch or clock. But timepieces are still individually crafted and quite costly, so it is mostly the well-to-do—like merchants, shopkeepers, and professionals—who own them. Other town-dwellers depend on the sun and on church bells or town clocks that mark the hour. This much knowledge of the time is precise enough for most people's needs.

Take a craftsperson, for example. So long as he produces dependably enough to earn a living, he can open up shop when he decides, and can take a break—or even a day off—if he feels like doing so.

The way manufacturing is carried out makes this flexibility possible....most manufactured products are still made by hand, by individuals—sometimes within a family, for their own use; or as a business, for sale to customers in the local community. One skilled craftsperson often carries out all the steps involved in the manufacture of a product. The craftsperson has learned the skills needed through an apprenticeship of many years; this skill shows up in the quality of the product.

If you look through the open doorway of that shop there, along this cobbled street, you will see a shoemaker inspecting a pair of boots he has just finished making. He turns them over, looks inside. Then he smiles as he polishes the leather with a soft cloth.

100 Years Ago

Zip ahead now 100 years, to the 1890s. The United States you see below you now is three times bigger than a century before; it stretches all the way to the Pacific.

Many more towns and cities have been built, especially in the northeastern quarter of the country. These include some much bigger cities than existed in your first visit.

The cities no longer seem isolated to you the way the earlier towns did. As you look down, you can see three different networks connecting them: a rather poor network of roads, a slender but well-maintained network of telegraph wires, and a heavy network of railroad tracks. Along this network of tracks, trains rush in all

directions, whipping factory-made goods to buyers around the country and carrying passengers all the way from New York to California in 3-1/2 days!

You swoop down low to take a closer look. A locomotive whooshes past you, black coal smoke pouring out of its smokestack, the same coal smoke that now pours out of factory chimneys around the country. Since your first stop, the United States has become the world's leading industrial nation. It is no longer animals or people, water or wind – but coal – that dries the engines of its industries.

Coal can produce power enough to run machines of any size as fast as you want as long as you want...around the clock, if that will make more money. Unlike animals, coal-powered machines never get tired. This new source of energy, combined with the machinery it drives, has eliminated the brakes that used to slow the pace of work.

How has this affected the lives of working people? To find out, take a look inside a factory, the textile mill.

You see a huge room crowded with huge machines. Men, women, and children tend these machines. Some of the children are so small they have to stand on boxes to reach the equipment they operate.

The room is full of dust and noise. Wheels rattle, metal parts clatter. You watch one child carry out his task: when the yarn breaks, he has to go in past moving machinery to fix it. If he moves too slowly, he could easily get hurt.

Suddenly a whistle blows. The machines stop; how quiet it becomes. The workers rush to the side of the room and pull out metal lunch buckets from under the benches there. They eat fast, talking and joking. In just a few minutes, the whistle blows again and they rush back to their machines.

Meanwhile, in the town nearby, it is also lunchtime. Office workers – men in derby hats and women in high-collared white blouses – come pouring out of the commercial buildings downtown. No whistle announces their lunch break, but their time on the job is also rigidly scheduled. They have to get to work at a certain hour, eat at a certain hour, and leave at a certain hour. In fact, more and more Americans each year work according schedules – and at a pace – set by someone else. They have lost control over the timing of their own work lives.

Why? The simplest explanation is that fewer and fewer people now work for themselves. Agricultural machinery and improved farming methods have made farmers a smaller fraction of the work force. Competition from low-priced factory goods has put large numbers of craftspeople out of business. Many of these displaced workers have gone to work for others, often in factories. Their new employers are now the ones who set work schedules.

This drop in self-employment helps explain who sets work schedules, but it does not explain why these work schedules are more rigid and rushed than before. That change is based on the economics of factories.

Because factory buildings and machines and coal cost a lot, the factory must sell a lot to stay in business. There are not enough buyers locally, so factories have to ship part of their output by train to buyers in other places around the country. One result is that suppliers and shippers all over the country have come to do business with each other and depend on each other. The American economy has become national.

Even American time has become organized on a national basis. Just a few years before this visit, each community in the United States still had its own local time. This hodge-podge became increasingly inconvenient, especially for the railroads. In 1883, standard time zones were established for the whole country.

As systems get big, keeping track of—and controlling—what is happening everywhere in the system becomes a major part of the system's work, involving many workers in processing information about what is going on within the system. Even small mistakes in timing within a big system can be disastrous. If a vital supply does not arrive when it should, a factory's production can be forced to a complete stop. If the timing of two trains running along the same track is off by even a few seconds, the two trains can crash.

These changes underlie what you are seeing in 1890s America. You are thinking about them as you notice one of the office workers pause in his walk. Sure enough, he takes a watch out of his pocket and carefully checks it against the ornate street clock that stands at the corner.

Now that scheduling is so important in business, Americans are increasingly time-conscious. Punctuality is an important sign of respectability. Time-keeping devices are everywhere: grandfather clocks in living rooms, alarm clocks next to beds, wall clocks in stores and restaurants, and watches in people's pockets.

Around the Civil War, mass-produced watches became available in every price range. Advertisements for watches describe watch owners as dependable and respectworthy. With advertisers' encouragement, people have come to think of watches as appropriate gifts to mark major life changes like graduation and retirement. they stand for people's identity, as well as for the importance of time in their lives.

Now

The United States you are flying over today is crowded with towns and cities, many of them huge. One-half of all Americans now live in cities of over 1 million

people. These cities sprawl outwards along the highways that connect them, one community often blending into another without real countryside in between.

Almost everywhere you look you see many more signs of people than before. Even when you are passing over wilderness areas, you catch glimpses of gum wrappers and soft drink cans. Nowadays even the most far-flung community is connected with the rest of the country by a vast and complex network of transportation and communication.

The priority for transportation these days is to get travelers and freight where they are going in as short a time as possible. On the ground, broad highways cut across long distances, looping into cloverleafs and beltways as they approach cities, so through-travelers won't be delayed by city traffic. When Americans leave their cars behind, they now usually take to the air to go even faster, in planes that can fly from coast to coast in just a few hours.

But what you see up there in the sky is going very, very slowly compared to what you can't see: all around you, all the time, invisible messages are racing through wires and through the air itself at the speed of light. These messages arrive almost instantly, in the form of telephone conversations, radio advertisements, faxed reports, television broadcasts.

Communication is so rapid at the end of the 20th century that events on the other side of the world become part of Americans' present experience. This is a very different situation from 200 years ago, when a message took at least a week and a half to travel from New York to Charleston...so that events had turned into stories about the past by the time people a few hundred miles away learned about them.

All this instant communication gives people more and more information – but less and less time to react to the information. There is constant pressure to make quick decisions and to turn transactions over fast. This is particularly noticeable in work situations.

On each of your stops so far, you have looked in briefly at some people on the job and have seen important connections between work and timing. Today, the best people to look at are probably workers in a large computerized office. There is one, up on the 38th floor of that building. Take an elevator there: even up-and-down transport is mechanized and fast now.

Enter the office and you see men and women sitting in cubicles, each at a desk equipped with a telephone and a computer. These people work for the accounts department of the phone company. When a customer calls with a question about a bill, the employee calls up the customer's account onto the computer screen, where changes resulting frpm the conversation can also be entered.

Meanwhile, the computer is automatically keeping a record of when the conversation took place and how long it lasted. Think what this means. Two centuries ago, most craftspeople and farmers set their own pace. One century ago, the employer set the work pace and supervised the workers to make sure they kept to it. The office we are now looking at has gone a step further. Here it is the work tool that keeps an eye on its user: the computer keeps track of how fast the computer operator works. An operator who repeatedly takes time to chat on the phone may be penalized for not working fast enough.

Not all computer operators are tracked in this way, but it is common for computers to keep time. Already about one-half of all jobs in this country involve using a computer.

It isn't just people working with computers whose pace is pressured. Almost all jobs these days demand speed and scheduling. A bus driver has to arrive on time; a waiter's customers won't leave good tips if the service is slow; a scientist times experiments down to fractions of a second; a one-hour dry cleaner won't stay in business long if service really takes a day.

Moreover, everyone's schedule has to mesh with everyone else's. What's more, this now has to happen off the job as well as on.

Follow one of the computer operators – a woman – as she leaves her office and rushes from precisely timed event to precisely timed event: to a dentist's appointment; to pick up her children before the day care center closes; to her kitchen to microwave frozen dinners because this is the only way to have time for a family meal before her husband leaves for his night job. Finally (if she can finish her chores in time), she will watch her favorite television program when it comes on at 8 o'clock precisely.

Meanwhile, her children play computer games that challenge them to carry out precisely timed actions at ever-higher speeds. Is this their entertainment – or their training for the pace of the future?

TIME MACHINES

Many inventions have changed the timing of people's lives. Imagine that these inventions could talk. Match each invention with the statement it might make. Then find or draw pictures of two other time machines of your own choosing. How would they describe themselves?

Typewriter	I made it possible for people in different parts of the country to hear the same news, music, and plays at the same time, bringing Americans into a shared present moment.
Automobile	I gave individuals a way to travel quickly wherever they wanted, around a city or over long distances, even on the spur of the moment. I became so popular that I transformed the country.
Train	Thanks to me, people and freight could travel long distances much faster than before, and factories could sell what they made to buyers all over the country.
Airplane	I kept faster, more dependable track of money exchanges than had been possible before.
Telephone	I helped people process information faster. My descendants can process a lot more information than I could, and they're smaller.
Bicycle	Once I became common, one person could talk directly with another – both hearing each other's voice – even if they were hundreds of miles apart. At first I was used in business, but I soon moved into people's homes, too.
Computer	I've been around commercially since just after World War I, carrying people long distances in fantastically short times. I'm now the most common way to travel when people don't drive.
Cash register	I speeded up written communication.
	I gave users a sense of freedom of movement and speed. My popularity led to a demand for better roads.
Telegraph	I was the first device that could carry messages long distances, though these messages had to be put into code. I'm particularly famous for making it possible to coordinate the movements of trains in large railroad systems.
Radio	

24. CENSORING THE MAILS: WHAT IS YOUR OPINION?

Introduction:

During the early years of the 20th century, postal regulations authorized postmasters to confiscate mail under certain conditions. This lesson deals with confiscation of an anarchist publication called *The Blast*. Students conduct and analyze a self-survey related to censorship. They then analyze a primary source document related to censorship of *The Blast*; an analysis form provided in the lesson can be used to systematically analyze any written document. It focuses students' attention on the document and its importance to the historian. Thus, its use can be a valuable beginning exercise for students who are unfamiliar with documents.

Objectives: Students will be able to:

1. Explain reasons for and against censorship of the mails.

2. Complete and analyze a survey.

3. Use a systematic approach to analysis of a primary source document.

Interdisciplinary Curriculum Links: Math, Language Arts (Writing)

Teaching Time: 1 class period

Materials and Preparation: You will need copies of Handouts 24-1, 24-2, and 24-3 for all students.

Procedure:

1. Distribute copies of Handout 24-1 and ask students to complete it. If necessary, review the First Amendment with students and develop a definition of the word *censorship*. Ask student volunteers to tally the responses.

2. Discuss the survey results with the class, focusing particularly on the kinds of material students think could be censored or the special circumstances in which they think censorship would be acceptable (if any).

3. Tell students that in the early years of the 20th century the government did have the authority to confiscate mail. Ask: What kind of material do you think the government would consider "forbidden" in the early 20th century?

4. Explain that in January 1916, a San Francisco man named Alexander Berkman began publishing a magazine called *The Blast*. Berkman was an anarchist, which means he did not believe in government of any kind. His magazine included articles that encouraged people to oppose government authority. He also published articles on birth control. The postmaster in San Francisco confiscated several issues

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Adapted from *Teaching with Documents: Using Primary Sources from the National Archives*, published by the National Archives Trust Fund.

of the magazine and recommended to authorities that Berkman not be given second-class mailing privileges. However, Berkman continued to publish his magazine anyway.

5. Distribute Handouts 24-2 and 24-3 and help students use the analysis form to analyze the letter from F.E. vanCleave. When students have completed the analysis form, discuss the following questions:

- Should the government reimburse Mr. vanCleave for his financial loss?
- How do you think the government responded to the letter?
- What might Mr. vanCleave do if he failed to receive either *The Blast* or his money?

6. Ask each student to write a response to vanCleave from the postmaster, explaining what he/she believes the postmaster's reasons for confiscating the magazine were.

7. You may wish to point out that the United States Postal Service retains the authority to confiscate "pornographic" and "incendiary" material. Today, however, postal inspectors are most concerned with identifying instances of mail fraud, rather than pornographic or incendiary material.

Extension/Enrichment:

Students could survey other young people, as well as parents and other adults, concerning their views on censorship of the mail. The responses could be tallied, analyzed, and shared with the larger community through a letter to the editor of your local newspaper.

Related Children's Literature:

Who's to Know? Information, the Media, and Public Awareness, by Ann E. Weiss (Boston: Houghton Mifflin, 1990; upper intermediate) examines why access to information is so important in a democracy. The history of issues related to censorship is provided.

OPINION SURVEY: CENSORSHIP OF THE MAILS

Read each statement and decide whether you strongly agree, agree, disagree, strongly disagree, or have no opinion on the statement.

1. The government should censor obscene material that could corrupt young people.

   Strongly Agree Agree No Opinion Disagree Strongly Disagree

2. The government should censor mail that tells people to break the law or overthrow the government.

   Strongly Agree Agree No Opinion Disagree Strongly Disagree

3. Any censorship of the mail violates First Amendment rights.

   Strongly Agree Agree No Opinion Disagree Strongly Disagree

4. The government should not censor mail under any circumstances.

   Strongly Agree Agree No Opinion Disagree Strongly Disagree

Which statement was hardest to respond to? Why?

Do you think most Americans would agree with your responses to these statements? If not, who do you think would disagree?

45217

Bishop, Cal.

April, 21st, 1916.

Postmaster General
Washington, D.C.

Sir:-

About three months ago I sent one dollar to a publication known as the Blast, published in San Francisco, and as I have not received the last two issues, I wrote the publisher to ascertain the cause of this. I have his reply before me stating that my paper has been held up by the postal authorities on the grounds that it carries "forbidden" articles. Now I resent greatly your interference in this matter, as I can not see by what right you exercise the power of censoring my mail. I think that I am in much better position than yourself to judge what for me would be forbidden literature. But perhaps since you have set yourself up as my literary censor, you will reimburse me my one dollar. You have no more right to hold up my paper, which I have paid for in actual money, than the highwayman to hold up and rob me.

I DEMAND THAT YOU REMOVE YOUR EMBARGO OR REFUND MY MONEY.

Yours,

F. E. vanCleave.

DOCUMENT ANALYSIS WORKSHEET

1. TYPE OF DOCUMENT (check one):

___Newspaper	___Map	___Advertisement
___Letter	___Telegram	___Congressional record
___Patent	___Press release	___Census report
___Memorandum	___Report	___Other

2. SPECIAL FEATURES OF THE DOCUMENT:

___Interesting letterhead	___Notations
___Handwritten	___"RECEIVED" stamp
___Typed	___Other
___Seals	

3. DATE(S) OF DOCUMENT:_____

4. AUTHOR (OR CREATOR) OF THE DOCUMENT:_____
POSITION (TITLE):_____

5. FOR WHOM WAS THE DOCUMENT WRITTEN?_____

6. DOCUMENT INFORMATION: (There are many possible ways to answer A-E.)
   A. List three things the author said that you think are important.
      1. _____
      2. _____
      3. _____
   B. Why do you think this document was written?
      _____
      _____
   C. What evidence in the document helps you to know why it was written? Quote from the document.
      _____
      _____
   D. List two things the document tells you about life in the United States at the time it was written.
      1. _____
      2. _____
   E. Write a question to the author that is left unanswered by the document.
      _____
      _____

25. THE INTERNMENT: A PERSONAL STORY

Introduction:

Many students today probably have difficulty believing that the United States placed Japanese-Americans in internment camps during World War II. This lesson is designed to help them examine the impact of that experience on Japanese-Americans by reading excerpts of a memoir written by a young girl interned at Manzanar.

Objectives: Students will be able to:

1. Describe the internment of Japanese-Americans following the onset of World War II.
2. Use a personal memoir to gain perspective on the internment.
3. Empathize with a young internee's experiences during and after the internment.

Interdisciplinary Curriculum Links: Language Arts (Reading/Writing), Art

Teaching Time: 1 class period

Materials and Preparation: Make copies of Handout 25-1 for all students.

Procedure:

1. Tell students to imagine the following situation: Several months ago, there was a terrible fire in your city; many people were killed and much property was damaged. The fire was started by two students from your school. Ever since, people around town have treated children who go to your school and their families badly. Some family members have been beaten up. The city council passed a law saying that students at your school and their families must be in their homes before dark. Then one day, signs on the school order all family members of students at the school to report to the gym the next day at 10 a.m. The families will be sent to a camp in another state, where they will be guarded. This will keep the city safe. Families are to bring as much as they can carry with them. They will lose all of the rest of their belongings. They will lose their homes. Parents and older brothers and sisters will lose their jobs. At the camps where they are going, each family will have one room to live in; the buildings will be little better than shacks. Everyone will eat their meals together in a cafeteria. You will have to share bathrooms with many other families.

Ask students to free write for three minutes on their responses to this situation. How would they feel when they saw the sign? What would they do? What do they think their family members would do?

2. After three minutes have elapsed, allow students to share some of their responses to the scenario. Then explain that the situation is not too different from what happened to Japanese-Americans on the West Coast after the bombing of Pearl Harbor. Prompted by fear and prejudice, people in Western states viewed Japanese-Americans, many of whom were citizens, as enemies. In February of 1942, President Roosevelt gave military leaders the authority to remove Japanese

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Prepared by Laurel R. Singleton, Social Science Education Consortium.

Americans from "military areas." In May 1942, more than 100,000 Japanese Americans were sent to 10 desolate camps in Colorado, Utah, Wyoming, Idaho, Arizona, California, and Arkansas. Point out that a recent government study determined that there was no military reason for the evacuation; no cases of Japanese-Americans spying for Japan or committing sabotage on their behalf are known.

3. Ask students to speculate on how going to a crowded camp might affect a family. Distribute Handout 25-1 and explain that the excerpts on the handout are from a memoir written by a woman who spent more than three years at a camp called Manzanar. She did not write her book until almost 30 years after the experience but it is clear she remembered Manzanar vividly (many internees did not speak of the experience for years afterward). Ask students why having personal memoirs that contain information about historic events might be important. (Because they provide a personal view of the events; they help us empathize with people involved.) Why might someone wait so long before writing a memoir? (Because she/he was too angry/upset/young/etc. to write them sooner; because having time to reflect on or think about experiences can help a person understand them better; because the person might realize later in life that writing about his/her experiences could help other people.)

4. Read the first section of the handout with students. Discuss with students why camp life had such a negative effect on families. Point out that while camp life had negative effects, internees also accomplished a great deal. Farmers in some camps planted trees, installed irrigation canals, and grew vegetables. Many young Japanese-American men enlisted or were drafted out of the camps. Many served in a special unit that was one of the most highly decorated in the U.S. armed services.

5. Read the second section of the handout with the students. Discuss the problems Jeanne faced in returning to a school attended by white students. Why do students think she reacted as she did? Have they had similar experiences?

6. Tell students that in 1992, President Bush signed a bill creating a national monument at Manzanar. Conclude the lesson by asking students to design a monument that would pay special tribute to the experiences of children in the internment camps. Display the completed designs around the room for comment and discussion.

Extension/Enrichment:

Students might research arguments for and against the reparation payments currently being made to survivors of the camps (a few survivors have refused the $20,000 payments). They could then conduct a debate or panel discussion on the issue, considering the following questions: Does a cash payment really make up for a loss of rights? Are there other groups to whom the U.S. government should pay reparations because their rights were violated by the government?

Related Children's Literature:

Two books that deal directly with Japanese-American internment are *The Journey: Japanese Americans, Racism, and Renewal*, by Sheila Hamanaka (New York: Orchard, 1990; intermediate) and *Behind Barbed Wire: The Imprisonment of Japanese Americans During World War II*, by Daniel S. Davis (New York: Atheneum, 1982; upper intermediate). The centerpiece of Hamanaka's book is a powerful five-panel mural that depicts the internment visually. In his book, Davis challenges students to consider the question: Could the internment happen today?

The Best Bad Thing, by Yoshiko Uchida (New York: Atheneum, 1983; intermediate) is a novel about a Japanese-American family in 1930s California; it may help students understand the context from which Japanese Americans were evacuated. *Racial Prejudice*, by Elaine Pasco (New York: Watts, 1985; upper intermediate) provides a general look at prejudice, stereotypes, and their impact.

INTERNMENT CAMPS: A YOUNG GIRL'S STORY

Becoming a Mess Hall Family

At seven I was too young to be insulted [by the internment]. The camp worked on me in a much different way. I wasn't aware of this at the time, of course. No one was, except maybe Mama, and there was little she could have done to change what happened.

It began in the mess hall. Before Manzanar, mealtime had always been the center of our family scene. In camp, and afterward, I would often recall with deep yearning the old round wooden table in our dining room in Ocean Park, the biggest piece of furniture we owned, large enough to seat twelve or thirteen of us at once. A tall row of elegant, lathe-turned spindles separated this table from the kitchen, allowing talk to pass from one room to the other. Dinners were always noisy, and they were always abundant with great pots of boiled rice, platters of home-grown vegetables, fish Papa caught.

From *Farewell to Manzanar*, by Jeanne Wakatsuki Houston and James D. Houston (Boston: Houghton Mifflin, 1973), pp. 30-32, 136-145. Reprinted by permission of Houghton Mifflin Company. All Rights Reserved.

He would sit at the head of this table, with Mama next to him serving and the rest of us arranged around the edges according to age, down to where Kiyo and I sat, so far away from our parents, it seemed at the time, we had our own enclosed nook inside this world. The grownups would be talking down at their end, while we two played our secret games, making eyes at each other when Papa gave the order to begin to eat, racing with chopsticks to scrape the last grain from our rice bowls, eyeing Papa to see if he had noticed who won.

Now, in the mess halls, after a few weeks had passed, we stopped eating as a family. Mama tried to hold us together for a while, but it was hopeless. Granny was too feeble to walk across the block three times a day, especially during heavy weather, so May brought food to her in the barracks. My older brothers and sisters, meanwhile, began eating with their friends, or eating somewhere blocks away, in the hope of finding better food. The word would get around that the cook over in Block 22, say, really knew his stuff, and they would eat a few meals over there, to test the rumor....

Younger boys, like Ray, would make a game of seeing how many mess halls they could hit in one meal period—be the first in line at Block 16, gobble down your food, run to 17 by the middle of the dinner hour, gulp another helping, and hurry to 18 to make the end of that chow line and stuff in the third meal of the evening...

Kiyo and I were too young to run around, but often we would eat in gangs with other kids, while the grownups sat at another table. I confess I enjoyed this part of it at the time. We all did....

My own family, after three years of mess hall living, collapsed as an integrated unit. Whatever dignity or feeling of filial strength we may have known before December 1941 was lost, and we did not recover it until many years after the war...

You might say it would have happened sooner or later anyway, this sliding apart of such a large family...People get married; their interests shift. But there is no escaping the fact that our internment accelerated the process, made it happen so suddenly it was almost tangible.

Not only did we stop eating at home, there was no longer a home to eat in. The cubicles we had were too small for anything you might call "living." Mama couldn't cook meals there. It was impossible to find any privacy there. We slept there and spent most of our waking hours elsewhere....

Returning to School After the War

When the sixth-grade teacher ushered me in, the other kids inspected me, but not unlike I myself would study a new arrival. She was a warm, benevolent woman who tried to make this first day as easy as possible. She gave me the morning to

get the feel of the room. That afternoon, during a reading lesson, she finally asked me if I'd care to try a page out loud. I had not yet opened my mouth, except to smile. When I stood up, everyone turned to watch. Any kid entering a new class wants, first of all, to be liked. This was uppermost in my mind. I smiled wider, then began to read. I made no mistakes. When I finished, a pretty blond girl in front of me said quite innocently, "Gee, I didn't know you could speak English."

She was genuinely amazed. I was stunned. How could this have even been in doubt?

It isn't difficult, now, to explain her reaction. But at age eleven, I couldn't believe anyone could think such a thing, say such a thing about me, or regard me in that way. I smiled and sat down, suddenly aware of what being of Japanese ancestry was going to be like. I wouldn't be faced with physical attack, or with overt shows of hatred. Rather, I would be seen as someone foreign, or as someone other than American, or perhaps not be seen at all.

During the years in camp I had never really understood why we were there, nor had I questioned it much. I knew no one in my family had committed a crime. If I needed explanations at all, I conjured up vague notions about a *war* between America and Japan. But now I'd reached an age where certain childhood mysteries began to make sense. This girl's guileless remark came as an illumination, an instant knowledge that brought with it the first buds of true shame.

From that day on, part of me yearned to be invisible. In a way, nothing would have been nicer than for no one to see me. Although I couldn't have defined it at the time, I felt that if attention were drawn to me, people would see what this girl had first responded to. They wouldn't see me, they would see the slant-eyed face, the Oriental. This is what accounts, in part, for the entire evacuation. You cannot deport 110,000 people unless you have stopped seeing individuals....

But another part of me did not want to disappear....I instinctively decided I would have to prove that I wasn't different, that it should not be odd to hear me speaking English. From that day forward I lived with this double impulse: the urge to disappear and the desperate desire to be acceptable.

I soon learned there were certain areas I was automatically allowed to perform in: scholarship, athletics, and school-time activities like the yearbook, the newspaper, and student government. I tried all of these and made good grades, became news editor, held an office in the Girls Athletic League.

I also learned that outside school another set of rules prevailed. Choosing friends, for instance, often depended on whether or not I could be invited to their homes, whether their parents would allow this. And what is so infuriating, looking

back, is how I accepted the situation...I would see it as my fault, the result of my failings...

At one point I thought I would like to join the Girl Scouts. A friend of mine belonged, that blond girl who had commented on my reading. Her name was Radine....We found ourselves walking partway home together every day. Her fascination with my ability to speak English had led to many other topics. But she had never mentioned the Girl Scouts to me. One day I did.

"Can I belong?" I asked, then adding as an afterthought, as if to ease what I knew her answer would have to be, "You know, I'm Japanese."

"Gee," she said, her friendly face suddenly a mask. "I don't know. But we can sure find out. Mama's the assistant troop leader."

And then, the next day, "Gee, Jeannie, no. I'm *really* sorry."

Rage may have been simmering deep within me, but my conscious reaction was, "Oh well, that's okay, Radine. I understand...."

One night the local PTA held an awards dinner for all the students in the scholarship society. I was among them, and this was the sort of achievement Papa encouraged. He and Mama dressed up for the dinner. They over dressed. It was the first time they had mixed socially with Caucasians since leaving camp. Papa seldom spoke to Caucasians during those years, or at any time afterward; when he did it was a point of honor to appear supremely dignified...

When it came time for each student to be presented a certificate, the parents were introduced. Most of them stood up hastily, or waved from their chairs, like Radine's dad, a big, ruddy Texan, just as unfamiliar with this scene as Papa was. He blushed, grinned foolishly and everybody grinned back, loving him.

I was standing at the head of the table shaking the principal's hand, when Papa rose, his face ceremoniously grave, and acknowledged the other parents with his most respectful gesture. He pressed his palms together at his chest and gave them a slow, deep, Japanese bow from the waist. They received this with a moment of careful, indecisive silence. He was unforgivably a foreigner then, foreign to them, foreign to me, foreign to everyone but Mama, who sat next to him smiling with pleased modesty. Twelve years old at the time, I wanted to scream. I wanted to slide out of sight under the table and dissolve.

26. KWANZAA: A CULTURAL CELEBRATION

Introduction:

Elementary students, especially those in the early grades, often spend considerable time studying holidays. While this study is a way of passing along information about cultural traditions, it sometimes excludes those groups who have traditions apart from or in addition to those of the majority. This lesson focuses on a holiday that was developed to celebrate the traditions of a particular group – African-Americans. By studying this holiday in some depth, students may gain a greater appreciation for the culture of African-Americans, as well as for the function that holidays can serve in people's lives.

Objectives: Students will be able to:

1. Explain why and how Kwanzaa was established.
2. Describe how Kwanzaa is celebrated.
3. Appreciate the values reflected in the seven principles of Kwanzaa.
4. More fully understand the function of holidays in people's lives.

Interdisciplinary Curriculum Links: Language Arts (Oral Presentations)

Teaching Time: 2 class periods

Materials and Preparation: Make copies of Handout 26-1 for all the students; make enough sets of the holiday cards so that each pair of students can have a set (leave the blank cards in the sets); make four or five copies of each card describing one of the principles of Kwanzaa. Older students may find it useful to have some resources on African-American history available.

Procedure:

1. Ask students to name some of their favorite holidays. Then ask students why we celebrate various holidays. Guide them so you have a brief list that includes the following reasons:

   - For religious reasons (e.g., Passover or Easter)
   - To honor/remember important events or people important to our country, either now or in the past (e.g., Thanksgiving, Martin Luther King Day, Flag Day)
   - To celebrate aspects of culture (e.g., Mother's Day, Arbor Day)

2. With younger students, you may simply ask students to match each of the holidays they listed with one of the reasons for celebrating holidays. Older students can be assigned to work in pairs to sort the holidays listed on the holiday cards according to the reasons for celebrating holidays listed on the chalkboard. Students can use the blank cards to add holidays that are important to them. When students complete the task, discuss how they categorized the holidays and what holidays they added.

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3. Remind students of the holiday activities they have done in schools. Why do teachers spend time teaching children about holidays? (Because it is a way of passing along traditions and developing patriotism, because holidays reflect the culture's values and show something about its sense of identity, because understanding holidays may help children understand how citizens participate in the society, other answers.)

4. If students do not mention the transmission of values, suggest this reason. Review with students the definition of a value (something believed to be important, a standard by which actions are judged). Encourage students to brainstorm a list of values many Americans hold. You may need to suggest a few (freedom, equality, hard work) to get students started. Post these values on the chalkboard.

5. Tell students that in 1966, an African-American professor named Maulana Karenga decided to create a holiday that would celebrate values important to black Americans based on their African cultural roots. Ask students what was going on in 1966 that might have prompted Professor Karenga to start this holiday? (The civil rights movement) Ask students if any of them know the name of the holiday. (Kwanzaa) Distribute Handout 26-1; read and discuss it with the class.

6. Divide the class into seven groups, explaining that each group is going to make a presentation on one of the seven principles celebrated on the seven days of Kwanzaa. Give each group the card on one principle. Encourage the groups to be creative in deciding how to make their presentation; for example, one group might present a dramatization of an event from African-American history that would illustrate the principle in action, another might create a song about the principle, yet another might show how the principle is celebrated during Kwanzaa.

7. Allow adequate time for preparation of the presentations. Following the presentations, conduct a discussion of how the Kwanzaa principles might be reflected in everyday life.

8. Conclude the lesson by asking students to reflect on the importance of holidays. Each student might write a paragraph or draw a picture showing the importance of a particular holiday in his/her own life.

Extension/Enrichment:

Students could investigate and make presentations on other holidays that are not well known in your area. The presentations should focus on what group or groups celebrate the holiday and why the holiday is important to them.

Students could use the Chocolate book listed in the **Related Children's Literature** section to learn additional Swahili words and present them to the class. Other students might create paper dolls or drawings showing the clothes worn during the Kwanzaa celebration.

Challenge students to think of a new holiday they would like to create. What would it celebrate or honor? How would it be celebrated? What purpose would it serve?

Related Children's Literature:

Kwanzaa, by Deborah M. Newton Chocolate (Chicago: Childrens Press, 1990; primary), uses the story of a family's celebration of Kwanzaa to provide details about the holiday. Mildred Pitts Walter's *Have a Happy...* (New York: Lothrop, 1989; intermediate) combines the story of Kwanzaa with the financial dilemmas faced by an African-American family. Older students could explore the events of the 1960s that gave rise to Kwanzaa through the novel *Freedom Songs*, by Yvette Moore (New York: Orchard, 1991; upper intermediate).

HOLIDAY CARDS

New Year's Day	President's Day
Father's Day	Martin Luther King Day
Christmas	Easter
Thanksgiving	Flag Day
Independence Day	Arbor Day

Passover	Labor Day
Groundhog Day	Memorial Day
Halloween	Yom Kippur
Hanukkah	Ramadan
Veteran's Day	Valentine's Day

St. Patrick's Day

Secretary's Day

KWANZAA

Kwanzaa is a seven-day holiday that was created in 1966 by Professor Maulana Karenga. Kwanzaa links African harvest festivals with the culture of African-Americans. The name is from a Swahili, or *kiswahili*, phrase, *matunda ya kwanza*, which means "first fruits" (the first products of the harvest). Swahili is the most commonly spoken language in Africa.

Kwanzaa begins the day after Christmas. Although Kwanzaa is not meant to replace Christmas, Dr. Karenga knew that Christmas often places a strain on poorer families. Therefore, Kwanzaa gifts are usually inexpensive and made by the giver.

Kwanzaa can be celebrated in many ways. Celebrations almost always involve a gathering of family members. Good food, especially African or African-American foods, are also an important part of the celebration. Some families take part in ceremonies honoring their ancestors. Some families think back on the old year and make plans for the new. Music and dancing are enjoyed by some who celebrate Kwanzaa.

Some families dress in special clothes that reflect their African heritage. Some decorate their homes in red, black, and green: black is for the color of the African-American people, green is for the hills of Africa, and red is for struggle. A basket of fruits and vegetables on the table symbolizes thanksgiving for the African harvest. Ears of corn represent the children; a family with two children would put two ears of corn on the table. The *kinara*, or black candleholder with seven candles, represents all ancestors.

Kwanzaa is based on seven principles or values. Each day is dedicated to one of these principles:

- *Umoja*, or unity
- *Kujichagula*, or self-determination
- *Ujima*, or collective work and responsibility
- *Ujamaa*, or cooperative economics
- *Nia*, or purpose
- *Kuumba*, or creativity
- *Imani*, or faith

A common Kwanzaa greeting is *Harrambee*, which means "unite and work together." People might also greet each other with the Swahili words *Habari gani*, which means "What's the news?" or *Kwanzaa yenu iwe heri*, "Happy Kwanzaa!"

PRINCIPLE CARDS

Day 1: Umoja (Unity)

The black center candle in the *kinara* is lit on the first day of Kwanzaa. It stands for *umoja*, or unity. This day celebrates togetherness, standing up for one another. Often a *kikombe cha umoja*, or unity cup, is filled in honor of ancestors. Everyone takes a sip from the cup.

An African proverb that might be recited on Day 1 is:

When spider webs join together, they can tie up a lion.

Harambee is often heard on the first day of Kwanzaa.

Day 2: Kujichagulia (Self-Determination)

The candle for the second day of Kwanzaa is red. The principle celebrated on this day is *kujichagulia*, or self-determination. This means working hard to do the best you can and standing up for what is right.

An African proverb for the second day of Kwanzaa is:

No matter how full the river, it still wants to grow.

Day 3: Ujima (Collective Work and Responsibility)

On the third day of Kwanzaa, a green candle is lit. The day's principle is *ujima*, or collective work and responsibility. This principle means that everyone must work together to make the harvest – or any effort – successful.

An African proverb for this day of Kwanzaa is:

When two elephants fight, only the grass will suffer.

Day 4: Ujamaa (cooperative economics)

Day 4's candle is a red one. The principle of *ujamaa*, or cooperative economics, again reminds people of the importance of helping each other. A proverb for the day is:

A brother is like one's shoulder.

Day 5: Nia (Purpose)

On the fifth day of Kwanzaa, a green candle is lit. It reminds African-Americans that every person needs a purpose in life. One purpose shared by all is honoring family members, past and present.

A proverb for this day is:

He who learns, teaches.

Day 6: Kuumba (Creativity)

On this day, the candle lit to symbolize *kuumba*, or creativity, is red. Gifts that reflect the creativity of the giver are often presented on this day. Family members enjoy music and dancing as they prepare for the biggest feast of Kwanzaa, the *karamu*.

A proverb that helps explain the principle of *kuumba* is

A tall tree is the pride of the forest.

Day 7: Imani (Faith)

The last day of Kwanzaa is devoted to *imani*, or faith. It reminds African-Americans of the importance of faith and how faith has guided many black leaders. A proverb often associated with the last day of Kwanzaa is

He who cannot dance says the drum is all bad.

27. BY THE NUMBERS: CHANGE IN THE 20TH CENTURY

Introduction:

One of the enduring themes in the study of history is change. In recent years, many historians, like scholars in other social science fields, have turned to the analysis of statistical data in order to identify changes. In this lesson, students use data presented in a variety of formats to identify some changes that occurred in the United States between 1920 and 1970. This lesson could be coordinated with a math unit on charts and graphs.

Objectives: Students will be able to:

1. Define the terms *data* and *generalization*.

2. Use data from graphs and charts to form generalizations about changes in the United States between 1920 and 1970.

3. Create posters showing the results of the identified changes.

Interdisciplinary Curriculum Links: Math, Art

Teaching Time: 1-2 class periods

Materials and Preparation: Make enough copies of Handouts 27-1 through 27-10 so that one-fifth of the class can have each. Students will need art materials and poster board for constructing their posters. If possible, display pictures of the United States in the 1920s and the 1970s around the classroom; the pictures should show readily discernible changes, such as in household technology, toys, transportation, and the like. If pictures for display are not available, pick two or three pictures from each decade in the students' history textbook for comparison.

Procedure:

1. Direct students' attention to the pictures you have displayed around the classroom or to the pictures from their texts that you have selected for comparison. Identify the pictures from the 1920s and those from the 1970s. Ask students to work individually to list as many things they can see in the pictures as possible; their lists should be somewhat descriptive, so that a car in a 1920s picture is distinguished from a car in a 1970s picture, for example.

2. While students are making their lists, write the following two definitions on the chalkboard:

data: information or facts
generalization: a broad statement or conclusion based on data

3. Ask students to share items from their lists. Draw their attention to the two definitions you have written on the chalkboard. Would the information they have gained from the pictures be data or generalizations? (Data) Explain that historians work with data, like historical photographs, and then form generalizations based on the data. For example, a very broad generalization that could be drawn from

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Prepared by Laurel R. Singleton, Social Science Education Consortium.

the data in the pictures is "The United States changed a great deal between 1920 and 1970." Help students draw additional generalizations based on the pictures.

4. Tell students that historians often use statistical, or numerical, data. In this lesson, students will have a chance to work with numerical data presented in charts and graphs. They will use the data to develop generalizations about how the United States changed from 1920 to 1970.

5. Divide the class into five groups, giving each group two handouts (Handouts 27-1 and 27-2 go together, as do 27-3 and 27- 4, 27-5 and 27-6, 27-7 and 27-8, and 27-9 and 27-10). Each group should appoint a recorder to write down the group's answers to the following questions, which you may want to post on the chalkboard.

- What years are covered on the two handouts?
- How are the topics of the two handouts related?
- In a sentence, summarize what the first handout shows.
- In a sentence, summarize what the second handout shows.
- Based on the data you have, what is the most important generalization you could make about change in the United States between 1920 and 1970?

As students are working, circulate to provide assistance with interpreting the graphs and charts.

6. Ask groups to share the generalizations they developed. They should be able to explain why they think their generalization is an important one. Allow other groups to ask questions and, if necessary, help them refine or revise their generalizations.

7. Next, tell the class that the groups are going to create posters to show the importance of the changes they identified in their generalizations. Each group should reach agreement on a plan for their poster before they begin actually producing it. Supply posterboard and art materials of various kinds for student use in creating the posters. If you plan to use the posters for evaluation purposes, explain to students the grading criteria you will use.

8. When the posters are finished, display them around the classroom and allow time for viewing and discussion.

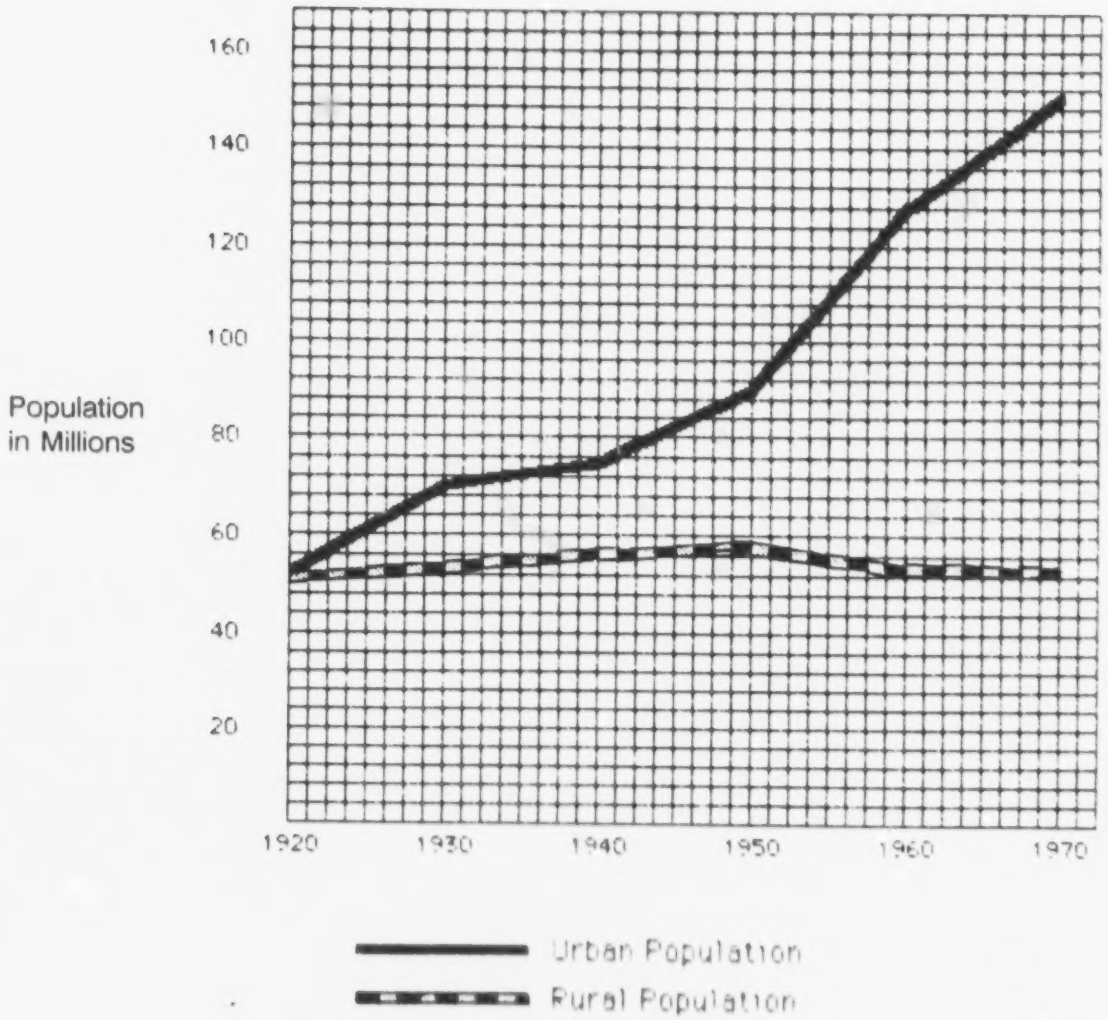
Extension/Enrichment:

Students might be asked to make predictions about data for 1980 and 1990 based on the information they have. They could then conduct research in order to extend the data they worked with to 1990. Does the new information change their thinking about the trends they identified? What accounts for any changes in direction? What is difficult to explain in the new data?

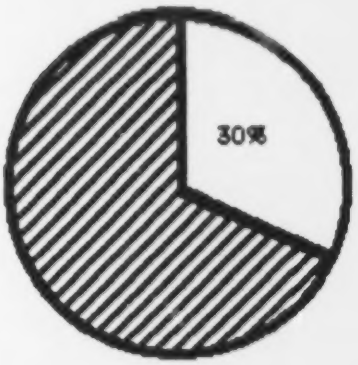
Related Children's Literature:

A detailed description of the U.S. census, the source of much statistical information used by historians, is provided by Melissa and Brent Ashabranner in *Counting America: The Story of the United States Census* (New York: Putnam, 1989; upper intermediate).

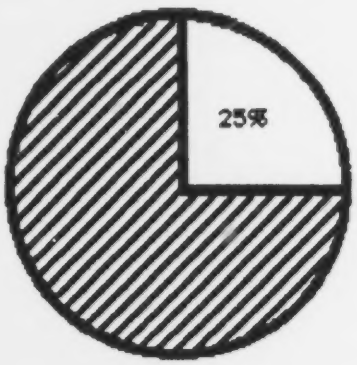
U.S. POPULATION GROWTH



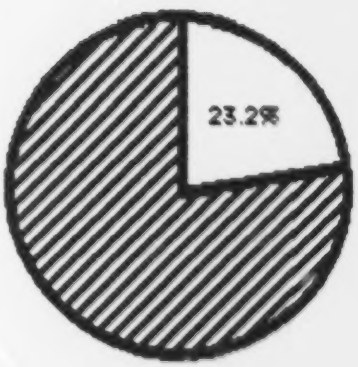
PERCENTAGE OF AMERICANS LIVING ON FARMS



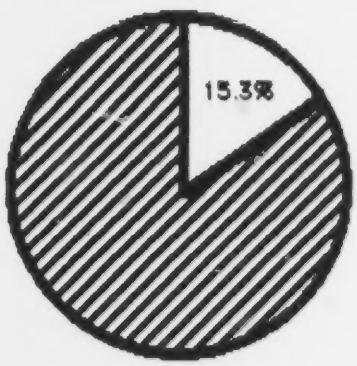
1920



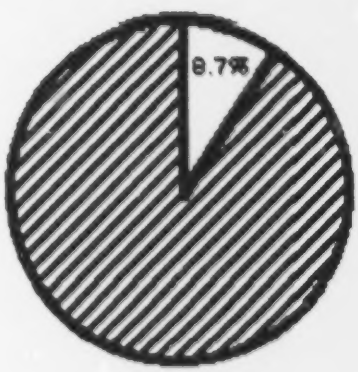
1930



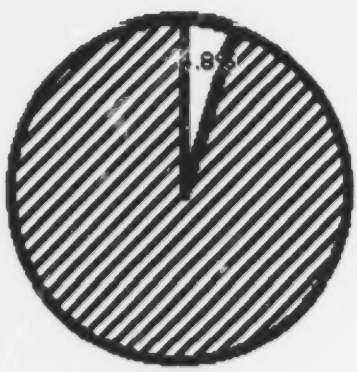
1940



1950

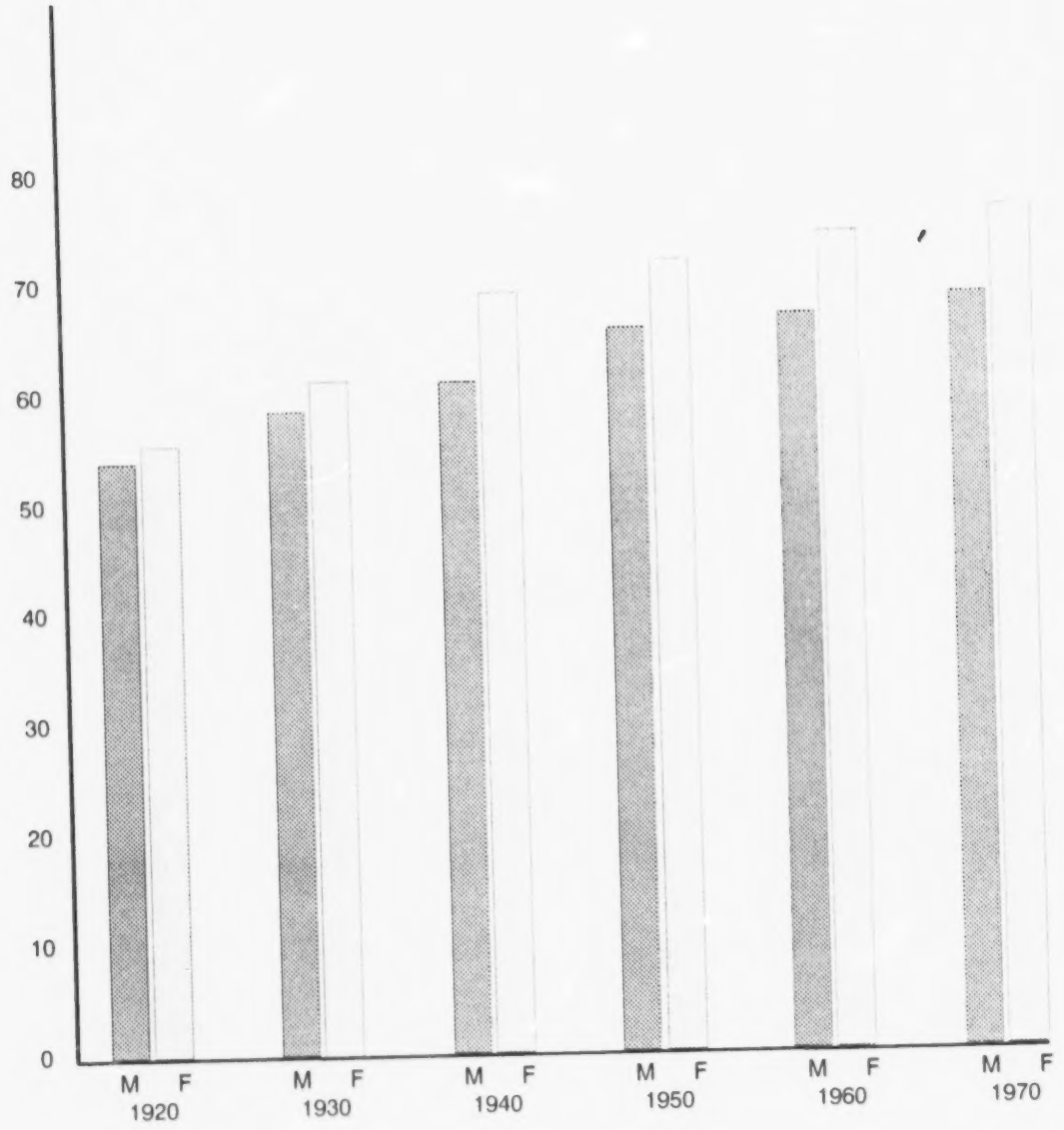


1960



1970

LIFE EXPECTANCY



M = Male
F = Female

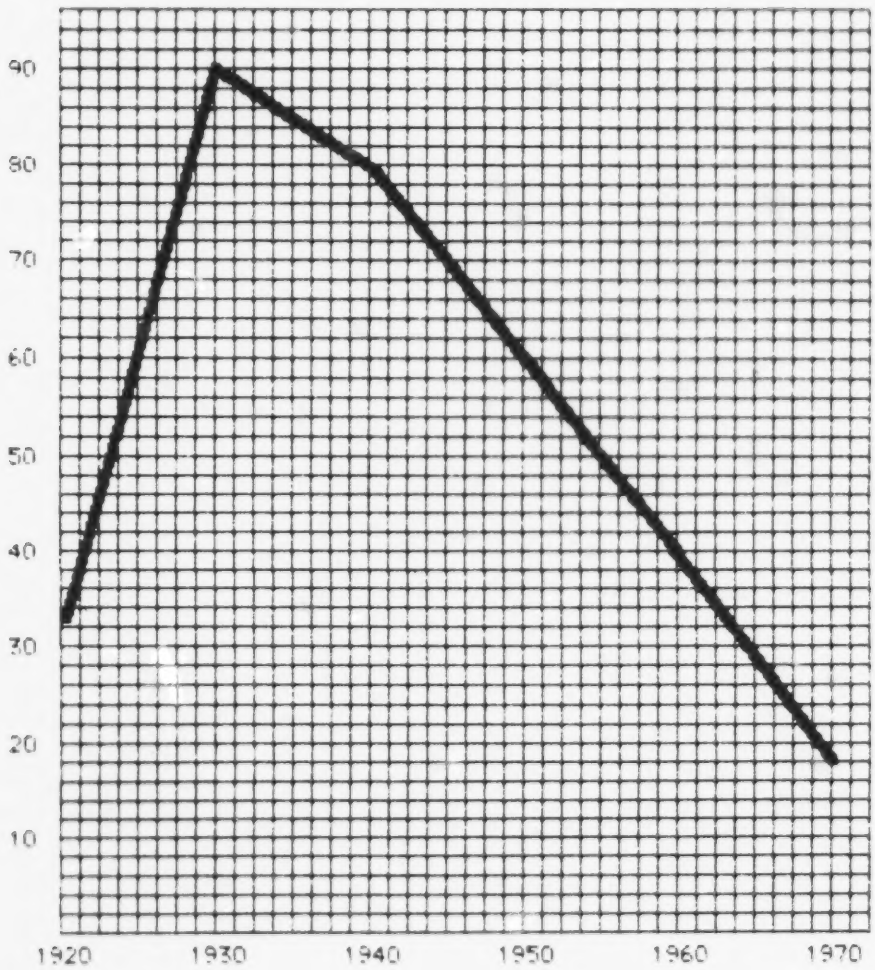
VITAL STATISTICS

	1920	1930	1940	1950	1960	1970
Births/ 1,000	27.7	21.3	19.4	24.1	23.7	18.4
Marriages/ 1,000	12.0	9.2	12.1	11.1	8.5	10.6
Divorces/ 1,000	1.6	1.6	2.0	2.6	2.2	3.5
Deaths/ 1,000	13.0	11.3	12.1	9.6	9.5	9.5
Causes of Death per 100,000						
Heart	370	414	485	502	522	521
Cancer	83	97	120	139	149	163
Tuberculosis	113	71	40	212	6	3
Car accidents	11	26.7	26.2	21.3	21.3	26.9

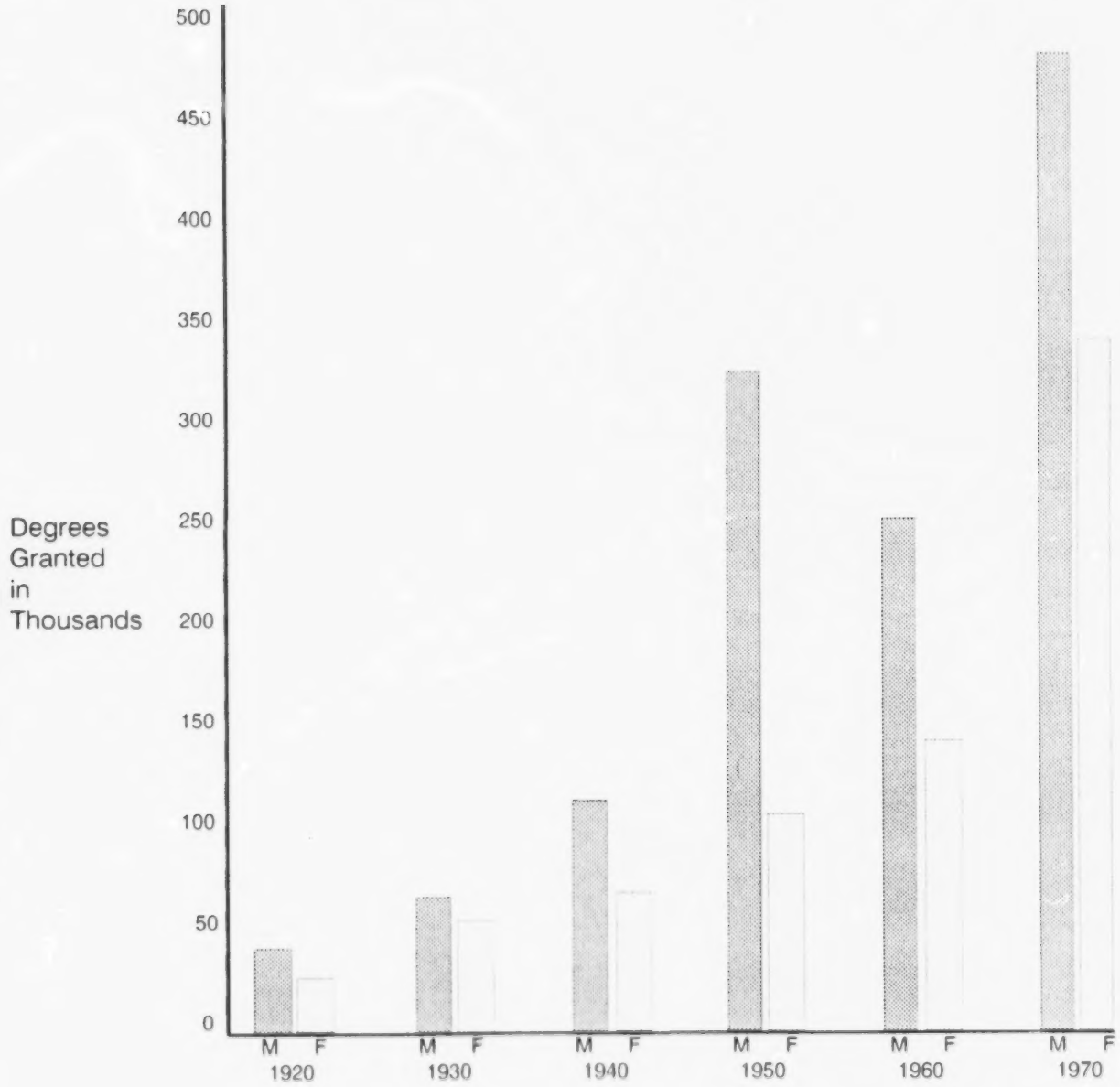
CONSUMER PRICES

	1920	1930	1940	1950	1960	1970
Eggs (doz.)	68	44	33	72	58	61
Milk (qt.)	17	14	13	21	26	33
Bread (loaf)	12	9	8	14	20	24
Butter (lb.)	70	46	36	60	75	87
Bacon (lb.)	52	42	27	64	66	95
Round Steak (lb.)	42	42	36	94	1.06	1.30
Oranges (doz.)	63	57	29	52	75	86
Coffee (lb.)	47	39	21	55	75	91

MOVIE ATTENDANCE

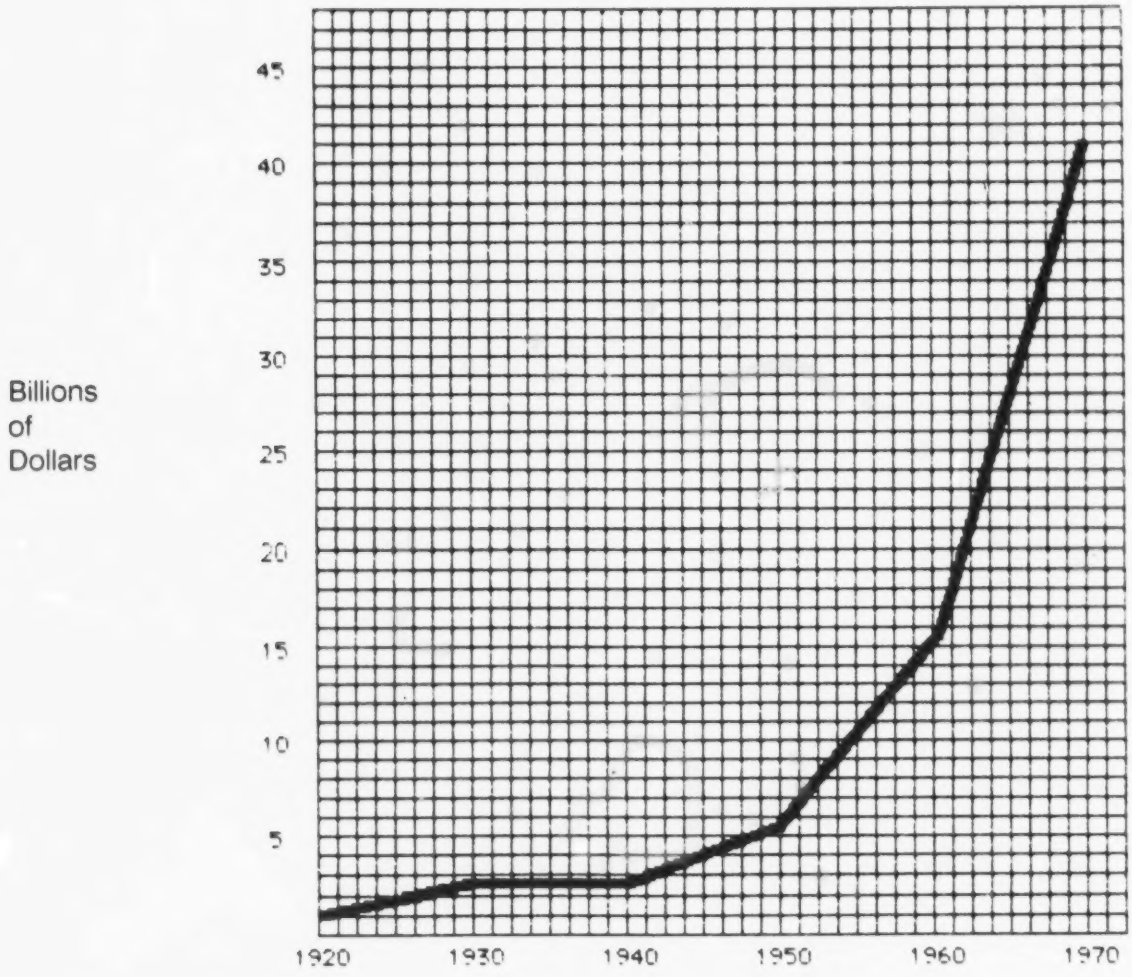


COLLEGE DEGREES

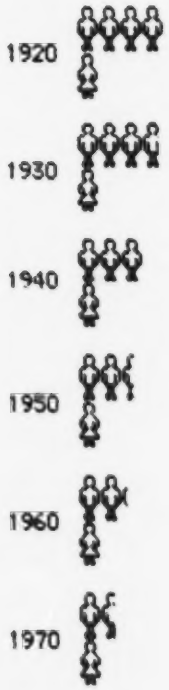


M = Male
F = Female

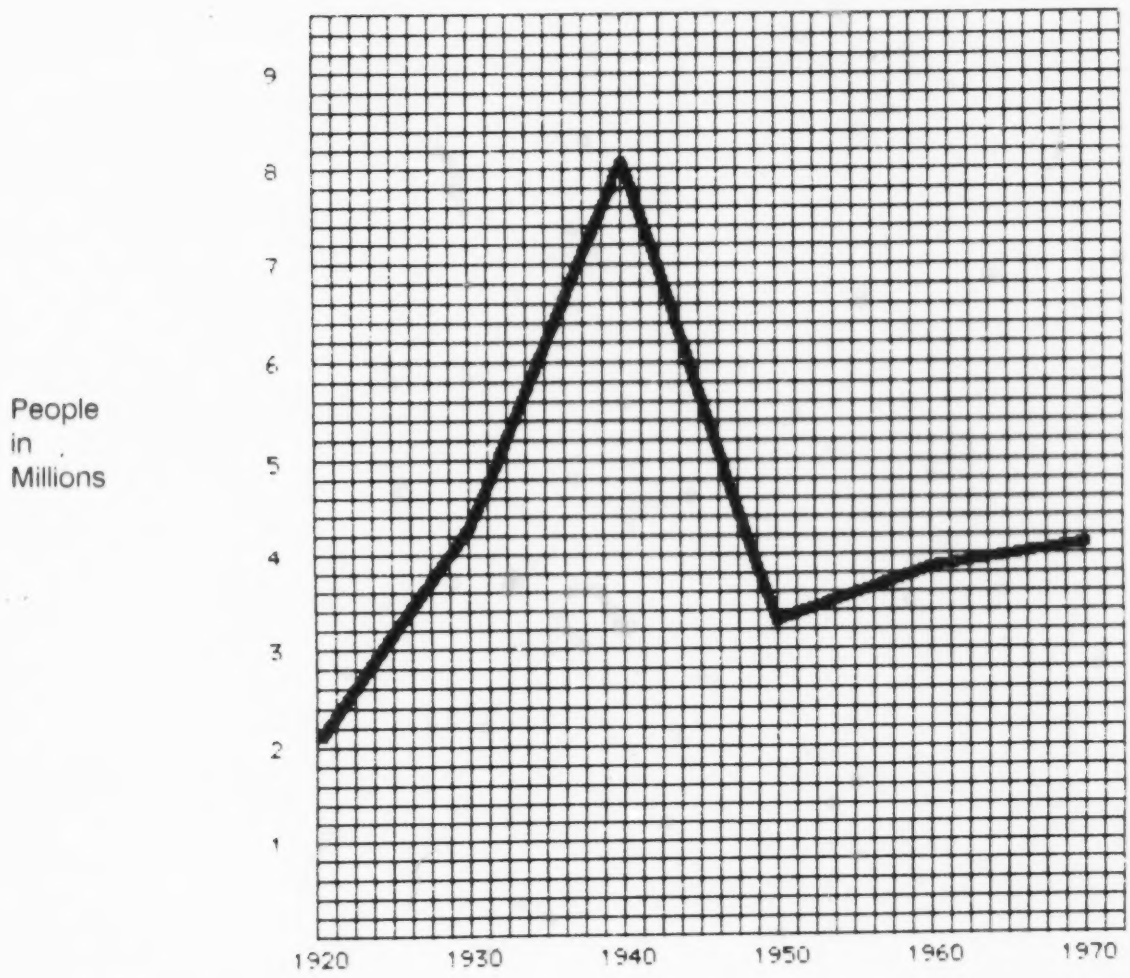
EXPENDITURES ON PUBLIC EDUCATION



COMPARISON OF NUMBERS OF MEN AND WOMEN IN THE WORK FORCE



UNEMPLOYMENT



28. THE ROAD TO CITIZENSHIP: A HISTORY OF VOTING RIGHTS

Introduction:

This activity involves students in playing the roles of a variety of Americans, who take their places on the "road to citizenship" over a period of almost 200 years. Up to the time of Amendment XIV, the Supreme Court considered the states the source of citizenship, thus allowing them the right to determine voter qualifications. It took Amendments XV, XIX, XXIII, XXIV, and XXVI to secure the right to vote for all persons 18 and older. This role play can be used effectively as a culminating activity near the end of a U.S. history course. It poses probing questions about the rights and responsibilities of citizens.

Objectives: Students will be able to:

1. Recognize the right to vote as a basic right of citizenship.

2. Understand which segments in society could and could not vote during different periods in history.

3. Reinforce understanding of Amendments XIV, XV, XIX, XXIII, XXIV, and XXVI.

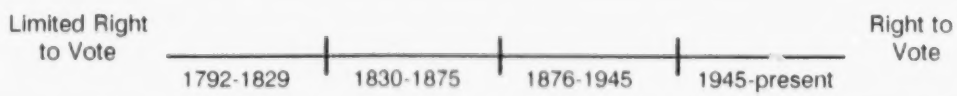
Interdisciplinary Curriculum Links: Language Arts (Speaking), Law

Teaching Time: 1 or more class periods

Materials and Preparation: Make copies of Handout 28-1 for all students. Make one set of the role cards and cut them apart. Make a sign for each role or gather materials for students to make their own.

Procedure:

1. On the chalkboard (or a piece of butcher paper taped to one wall), draw the "road to citizenship" as shown below:



2. Distribute Handout 28-1. Read the background information, discussing the questions in the first paragraph, if desired.

3. Explain that students will take the roles of people who could or could not vote during various periods in history. Hand out role cards and signs, explaining that each role represents one or more periods of history. (If there are more than 22 students, have pairs of students share roles that have more than one time period.) The roles are marked Period 1, 2, 3, and/or 4. When their time period is called, students should stand up and read their role cards in the numbered sequence indicated on the

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Adapted from *Law in U.S. History: A Teacher Resource Manual*, edited by Melinda R. Smith (Boulder, CO: Social Science Education Consortium, 1983).

cards. If their roles indicate that they have the right to vote, they should take a place on the "road to citizenship."

4. Read the background for Period 1, 1792-1829, provided below. Then ask, "Who is a citizen? Who has the right to vote?" Ask those persons with roles in that period to stand and read their roles in numerical order (1-8). They will either take their place in the "road to citizenship" or sit down.

5. Read background for Period 2, 1830-1875. Follow the same procedure as above for roles 9-20.

6. Read background for Period 3, 1876-1945, and use the same procedure for roles 21-30. Some of the students will have to leave the "road" and go back to their seats because of disenfranchisement.

7. Read the background for Period 4, 1945-present and use the same procedure for roles 31-36.

8. Pose the following questions for discussion during debriefing:

- Why did property requirements for voting exist?
- Why would the frontier regions be the first to drop the requirement?
- What influence did that have on the other states?
- Why were the states and not the federal government allowed to set voter qualifications?
- Why were the five amendments necessary to broaden suffrage?
- How would you describe the history of the "road to citizenship"?
- Why are voting rights considered to be the most basic right of citizenship?

Related Children's Literature:

Winners and Losers: How Elections Work in America, by Jules Archer (Orlando, FL: Harcourt Brace Jovanovich, 1984; upper intermediate) provides an overview of electoral politics designed to stimulate student interest in participation.

Teacher Background Information:

Period 1 – 1792-1829: The nation was just beginning under the Constitution. Many of our colonial experiences would follow us into independence. One was the English property requirement for the privilege to vote. Citizenship was generally thought of as being a result of being born in a country, but it did not carry with it the right to vote.

Period 2 – 1830-1875: With frontier states granting universal suffrage to men, the older states followed suit. Andrew Jackson's presidency helped to speed the dropping of the property qualification. The Fourteenth Amendment, ratified in 1868, was meant to grant citizenship as well as voting rights to blacks. Many blacks voted during this early Reconstruction period.

Period 3 – 1876-1945: Despite the Fourteenth and Fifteenth Amendments, blacks were denied their voting rights. After Reconstruction, the Supreme Court allowed the states to continue to set voter qualifications. States were creative in designing ways to keep blacks from the polls. Women were finally granted suffrage through the Nineteenth Amendment. By an act of Congress, so were the Indians.

Period 4 – 1945-present: This period is sometimes known as the Second Reconstruction period. Harry Truman set the federal tone by desegregating the armed forces. A series of laws began to lay the groundwork for the 1965 Voting Rights Act and other civil rights acts.

THE ROAD TO CITIZENSHIP: A HISTORY OF VOTING RIGHTS

Background

What does "citizenship" mean? What, if any, are the basic rights of a U.S. citizen? What, if any, are his or her duties?

The right to vote is basic to the meaning of citizenship. It opens the door to other rights through participation in the political process.

From 1792 to 1868, the Supreme Court insisted that the states should determine who could vote. It based this view on Article 1, Section 2, of the Constitution, which implied that a person eligible to vote in a state was also eligible to vote on the national level.

The states have used this power not only to determine who shall vote but who shall *not* vote. States have historically denied suffrage, and thus participation in the political process, to certain groups. In the earliest years, suffrage was the exclusive right of free, white, adult males owning property. Property qualifications were the first limitations on voting rights to be dropped.

The Fourteenth Amendment, ratified in 1868, states that any person born or naturalized in the United States is a *citizen of the nation* as well as the state in which he lives. The federal government, as well as the states, thus became the source of citizenship. States could no longer limit or deny the rights and privileges of national citizenship.

The Supreme Court chose, however, to leave voter qualifications in the hands of the states, unless there was a clear violation of the Fourteenth Amendment. The Fifteenth, Nineteenth, Twenty-third, Twenty-fourth, and Twenty-sixth Amendments were therefore needed to secure that right for all persons 18 years of age and older. By 1972, all Americans 18 years of age and older legally had the right to vote.

Amendments Extending Citizenship and the Right to Vote

Fourteenth Amendment (1868) – All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherin they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws. (Section 1)

Fifteenth Amendment (1870)—The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude. (Section 1)

Nineteenth Amendment (1920)—The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any States on account of sex.

Twenty-third Amendment (1961)—The District constituting the seat of Government of the United States shall appoint in such manner as the Congress may direct:

A number of electors of President and Vice-President equal to the whole number of Senators and Representatives in Congress to which the District would be entitled if it were a state...for the purposes of the election of President and Vice-President. (Section 1)

Twenty-fourth Amendment (1964)—The right of citizens of the United States to vote in any primary or other election for President or Vice-President, for electors for President or Vice-President, or for Senator or Representative in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or other tax. (Section 1)

Twenty-sixth Amendment (1971)—The right of citizens of the United States, who are eighteen years of age or older, to vote shall not be denied or abridged by the United States or by any State on account of age. (Section 1)

ROLE CARDS

Indian

1. (Period 1) I am a native of this land. I fought with the English against the French, but I cannot be a citizen according to the white man's law. I cannot vote.

27. (Period 3) I am now a citizen of the United States and can vote in state and national elections. The Shyder Act was passed in 1924, giving citizenship to all Indians born in the United States living on a reservation.

Free Black

2. (Period 1) I have served in the Revolutionary War and the War of 1812. I own property, but because I am black, I cannot vote.

11. (Period 2) According to the Supreme Court decision handed down in the Dred Scott case in 1857, blacks are not citizens at all. We have no protection under the law, no rights, even though we are not slaves.

Laborer In Massachusetts

3. (Period 1) The law in this state says that in order to vote, a man must own at least 50 acres of land. I own nothing. I am still considered a citizen, but what good does that do if I can't vote?

10. (Period 2) Property rights for voting have been dropped throughout the nation. Now I can vote.

Woman

4. (Period 1) I have pioneered side by side with my husband, but I cannot vote.

20. (Period 2) Women still don't have the right to vote. In 1872, Mrs. Virginia Minor tried to register to vote in Missouri. When she was turned away, she filed a lawsuit. She said that the Fourteenth Amendment guaranteed her citizenship and the right to vote. The Supreme Court did not agree. In 1875 the court decided that it was up to the states to grant or restrict the right to vote.

26. (Period 3) After years of struggle, women have at last won the right to vote. The Nineteenth Amendment was ratified in 1920. It says, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex."

Planter From Virginia

5. (Period 1) I own 1,000 acres. I am one of the richest people in my state. I, of course, have the right to vote.

North Carolina Farmer

6. (Period 1) I can vote in elections for the lower house of the state legislature. To vote for representatives in the upper house, you must have 50 acres. I don't own that much, so I can't vote.

9. (Period 2) I can vote now because all states dropped property requirements after Andrew Jackson became President.

Vermont Logger

7. (Period 1) Ever since Vermont broke from New Hampshire and New York, all white men have been granted the right to vote. When we became a state in 1792, this practice was continued.

Kentucky Frontiersman

8. (Period 1) Why would we want a property requirement on the frontier? Why, there's land for the taking. Every adult white male has always had the vote.

Black Man From Southern State

12. (Period 2) I now have the right to vote because of the Fourteenth and Fifteenth Amendments. (Read the Fourteenth and Fifteenth Amendments to the class.)

21. (Period 3) I tried to vote in 1876 as usual, but an election official refused my vote. A lawsuit followed. It went to the Supreme Court. I claimed that the Fifteenth Amendment had been violated. The Supreme Court ruled that the Fifteenth does not give the right to vote to anyone; it only protects me from discrimination when I try to vote. The court said that there was no evidence that my vote was not counted because I am black. If that wasn't evidence, I don't know what is! I have lost the vote.

Black Man From Louisiana

13. (Period 2) I have the right to vote now because of the Fourteenth and Fifteenth Amendments.

22. (Period 3) I was with a group of black men who tried to vote, but the whites wouldn't let us. We took over the courthouse, and there was a shoot-out in which 60 black men were killed. We filed suit on the basis that our Fifteenth Amendment rights had been violated. Our case went to the Supreme Court in 1876. The court ruled against us. It said that the incident was not a clear case of discrimination. It said that it was not clear the people were killed to keep them from voting because they were black. I don't think the court's reasoning makes sense, but we have lost the right to vote in Louisiana.

Black Man From Oklahoma

14. (Period 2) I have the right to vote now because of the Fourteenth and Fifteenth Amendments.

25. (Period 3) Oklahoma passed a law saying we had to either (1) pass a literacy test to vote or (2) have proof that our grandfathers voted in 1886. The whites could prove the second part, so they were exempt from the literacy test. Of course we blacks couldn't prove the second part, so we have to read some hard material from the Constitution to be able to vote. We all failed it. We filed suit. Eventually the Supreme Court struck down the second part of the law, the "grandfather clause," but upheld the literacy test. We lost the right to vote.

Black Man From North Carolina

15. (Period 2) I have the right to vote because of the Fourteenth and Fifteenth Amendments.

31. (Period 4) A North Carolina law required that all voters be able to read and write a section of the state constitution in English. I couldn't do it because they chose the hardest section. A suit was filed. The Supreme Court ruled in 1959 that they thought a literacy test was a good idea and that it didn't violate the Fifteenth Amendment. We lost the right to vote in North Carolina because our schools are poor; we don't learn to read very well.

Black Man From Texas

16. (Period 2) I have the right to vote because of the Fourteenth and Fifteenth Amendments.

28. (Period 3) Voting in a Democratic primary in Texas means voting in the real election. No other party has a chance to win in the general election. Texas passed a law in 1927 forbidding blacks the right to vote in the Democratic primary. The Supreme Court struck it down. In 1935 the legislature passed another law limiting Democratic party membership to whites. The Supreme Court upheld it as constitutional, so we blacks lost the right to vote.

Black Man From Georgia

17. (Period 2) I have the right to vote because of the Fourteenth and Fifteenth Amendments.

30. (Period 3) The state began charging a tax to vote. It is called a poll tax. Money is scarce for blacks, so it has kept us from voting. The poll tax was challenged in the Supreme Court in 1937; it was upheld as constitutional. We have lost our right to vote.

Black Man From Virginia

18. (Period 2) I have the right to vote because of the Fourteenth and Fifteenth Amendments.

33. (Period 4) As of 1964, the poll tax has been abolished by the Twenty-fourth Amendment (read amendment). In a test case in Virginia, it was held that poll taxes were illegal not only in national elections but in state and local elections as well. I didn't lose the vote.

Black Man From South Carolina

19. (Period 2) I have the right to vote because of the Fourteenth and Fifteenth Amendments.

34. (Period 4) In 1965 the Voting Rights Act was passed. it suspended all literacy tests. It provided for federal supervision of federal registration of voters in six states to make sure that no racial discrimination in voter registration was allowed. It is the most effective civil rights legislation ever enacted. Within four years, 1 millions blacks had registered to vote. This act was upheld as constitutional by the Supreme Court in the 1966 case *South Carolina v. Katzenbach*.

Chinese Alien Living In United States

23. (Period 4) I am Chinese and have been living here since 1876. My children were born here, but I cannot be a citizen because of the Chinese Exclusion Act, which denies me the right to ever become a U.S. citizen. I pay taxes, but I cannot vote.

Chinese Male Born of Alien Parents

24. (Period 3) My parents are aliens and cannot become citizens because they are Chinese. I was born here. I am, therefore, a native-born citizen. We have been declared citizens by a Supreme Court decision in 1898. I have the right to vote.

Puerto Ricans and Virgin Islanders

29. (Period 3) Puerto Rico was annexed by the United States after the Spanish-American War. Puerto Ricans were granted citizenship in 1917. The Virgin Islands were purchased from Denmark in 1917. The natives were made citizens in 1927. We can vote in national primaries for President, but we cannot vote in the general election.

Resident of Washington, D.C.

32. (Period 4) I have never been able to vote in national elections. As of 1961, the Twenty-third Amendment gives residents of the nation's capitol the right to vote in national elections for president and vice-president (read the Twenty-third Amendment).

18-Year-Old

35. (Period 4) Because of the Twenty-sixth Amendment ratified in 1971, I now have the right to vote. Before this, 18-year-olds were not allowed to vote.

Convicted Felon

36 (Period 4) I have lost my right to vote even after I get out of prison. I will have to pay taxes and social security, but I will not be able to vote.

29. FOLK ARTS IN THE CONTEMPORARY UNITED STATES

Introduction:

Contemporary folk artists clearly reflect the diversity of American culture. They also, however, reflect such important commonalities as the devotion to quality that people bring to their work, the importance of the family in passing on cultural traditions, and the ways in which preservation of traditional culture builds a sense of community. In this lesson, students are introduced to ten contemporary folk artists. Small groups make presentations on these artists and the class then constructs a map and retrieval chart on the artists. Through discussion, students consider the unique and common characteristics of these artists.

Objectives: Students will be able to:

1. Describe several forms of American folk art.

2. Recognize that people of all ethnic groups practice folk arts.

3. Value folk artists' dedication to quality and commitment to pass along their art forms.

Interdisciplinary Curriculum Links: Art, Music, Language Arts (Oral Presentations)

Teaching Time: 2-3 class periods

Materials and Preparation: Working with the art and/or music teacher to prepare and present parts of the lesson may be helpful. You will need two or three copies of each of the role cards and a large map of the United States to which students can add symbols. Prior to the class period in which you will use the lesson, create a chart on the chalkboard that will allow you to post the following information for all ten artists: name, art form, where she/he lives, how she/he learned art form, and special notes.

Procedure:

1. Ask students to free write for two minutes, using the following starter: To me, art is... In the sharing and discussion period following the free writing, help students develop a simple definition of art on which they can agree. For example, students might define art as the creation of beauty.

2. Introduce students to the term folk art, explaining that it refers to art created by average, everyday people and often involves creation of beautiful objects useful in day-to-day living. There are many forms of folk art; some are the traditions of a particular ethnic group or community, while others are practiced by many groups or communities. Tell students they will be learning about some forms of folk art in this lesson.

3. Divide the class into ten small groups, giving each group copies of one role card. Explain that each group is to present their artist to the class; following the presentation, the class should be able to fill in the chart on the chalkboard. You may want to provide a common structure for the presentations. For example, each group could present a mock interview with their artist, or all the groups might

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Prepared by Laurel R. Singleton, Social Science Education Consortium.

choose a representative to be on a talk show featuring "American Folk Artists." On the other hand, you may want to allow groups to develop their own formats for the presentations; even in this case, it may be helpful to provide some suggestions. For example, one group might present a skit showing the artist teaching the art form to a young person and reminiscing about his/her work; another group might create a quilt, carving, or dance that the artist could explain to the class; another group might present their artist with an award for outstanding achievement, explaining his/her work in the awards ceremony.

4. Allow time for groups to prepare their presentations. For older students, you may want to include some research time. When all groups are ready, have them make their presentations. Following each presentation, have the class fill in the chart on the chalkboard for that artist and locate the artist's home state or city on the map of the United States.

5. When all the groups have completed their presentations, ask them to identify similarities that they noted among the artists. Some of the similarities may include that all of the artists made items that were both beautiful and useful; that many learned their art at a young age, often from an older family member, and are now continuing the tradition by teaching others; that in many cases the art was highly valued by the community in which the person lived or worked; that the artist saw a relationship between the art and other values, such as religion or love of nature.

6. Ask each student to produce a piece of art that shows why folk art is important to people.

Extension/Enrichment:

If possible, ask a folk artist in your community to visit your class, demonstrate his/her work, and allow students to experiment with the art form.

Students might research the art forms mentioned in this lesson, as well as such other forms of folk art as story-telling, instrument-making, and potting. Students might interview local artists regarding their work and views on the similarities students noted in the discussion of the artists included in this lesson. Students might even organize an arts festival for the school, in which local artists would demonstrate their work for students and their families.

Related Children's Literature:

A history of 26 American quilt patterns is provided in *Eight Hands Round: A Patchwork Alphabet*, by Ann Whitford Paul (New York: HarperCollins, 1991; primary and intermediate). The power of the quilt as a metaphor and as a link between generations can be seen in many works of children's literature. Recent examples include *The Canada Geese Quilt*, by Natalie Kinsey-Warnock (New York: Cobblehill, 1989; intermediate); *The Josefina Story Quilt*, by Eleanor Coerr (New York: Harper, 1986; primary); and *The Patchwork Quilt*, by Valerie Flournoy (New York: Dial, 1985; primary).

Totem Pole, by Diane Hoyt-Goldsmith, with photographs by Lawrence Migdale (New York: Holiday House, 1990; primary and intermediate) presents a photo essay describing how a Tsimshian artist carves a totem pole for the Klallam Indians. *Kite Flier*, by Dennis Haseley (New York: Four Winds, 1986; primary and intermediate) is the story of a father who creates kites that express his feelings, including his love for his child. *Puppeteer*, by Kathryn Lasky (New York: Macmillan, 1985; intermediate) provides detailed information about the craft of puppeteering, including the art of creating the puppets themselves. *Pueblo Boy: Growing Up in Two Worlds*, by Marcia Keegan (New York: Cobblehill, 1991; intermediate) focuses on the daily life of a Pueblo child who is learning the traditional dances of his people.

ROLE CARDS

Lorraine Mahan

Lorraine Mahan lives in Philadelphia, Pennsylvania. This African-American woman creates beautiful quilts. Many of her quilt designs are based on Bible passages, with each square in the quilt showing one verse. Ms. Mahan does not sell her quilts. Instead, she gives them to people she loves and respects. Family members and friends treasure the quilts they have received as gifts. Ms. Mahan has also given quilts to homeless children and to leaders like former President Jimmy Carter and Philadelphia mayor Wilson Goode.

Mabel Murphy

Mabel Murphy lives in Fulton, Missouri. She has been quilting since she was 8 years old – more than 70 years! Women from the community gather at her house twice a week to quilt while Mrs. Murphy provides instruction. She uses traditional patterns, making them unique by the colors she uses. She still tries to get the same number of stitches per inch that she was taught was proper years ago. Mrs. Murphy does not sell her quilts. Instead, she uses them as gifts for family and friends on special occasions – 21st birthday, graduation from college, marriage.

Sources: Information on the artists came from the following sources:

- "Masters of Traditional Arts," by Marjorie Hunt and Boris Weintraub, in *National Geographic* 179, no. 1 (January 1991), pp. 74-101.
- "An African American Celebration of Life," by Roland L. Freeman, in *National Geographic* 178, no. 2 (August 1990), pp. 66-91.
- "The Lure of Folklore," by Richard Johnson, in *The Denver Post* (January 3, 1992), pp. 1E, 3E.

Margaret Tafoya

Margaret Tafoya lives in Santa Clara, New Mexico. A Pueblo Indian, she makes beautiful pottery decorated with symbols sacred to her people. Mrs. Tafoya believes in listening to the clay. This helps her decide what shape to make a pot. After the pot is formed, she polishes it for hours with special polishing stones that are family heirlooms passed from mother to daughter. The pot is then fired. She says, "We're carrying on the designs from way back. We do it so that we will remember." Four generations of the Tafoya family are now digging clay, offering prayers to Mother Earth, and creating beautiful pots.

Milton Oliver Jones

Milton Oliver Jones lives in an African-American neighborhood in Philadelphia, Pennsylvania. He carves elegant walking sticks, often using wood that he has taken from trash piles, construction sites, and the ground in city parks. Mr. Jones says he can see the completed shape of the walking stick in the wood before he even begins carving: "The wood tells you what's in there." He sells some of his works. Many residents of the community are proud to carry a walking stick made by Milton Oliver Jones. Mr. Jones also saves some of the walking sticks he makes as a legacy for his family.

Tony Hunt

Tony Hunt is a Kwagulth Indian who lives in the state of Washington. He was born and raised in Fort Rupert on Vancouver Island. Mr. Hunt is an artist who works with wood, carving animal, fish, and bird forms according to the traditions of the region. He learned his craft from his uncle, who also taught him the family's songs and legends. He served a ten-year apprenticeship while he learned wood-carving. Now he owns his own art gallery and teaches wood carving to others. He makes sure his students understand the connection between his art and the religion of his people.

George Lopez

George Lopez lives in Cordova, New Mexico. Of Hispanic heritage, he carves saints and other religious symbols from cottonwood and cedar. He learned to carve from his father, who revived the tradition that goes back more than 200 years in New Mexico but had almost died out by the 20th century. Mr. Lopez says, "It's in the blood. It's part of my name." He is teaching other family members the traditions involved in carving religious figures. Says a niece, "He leaves a beautiful gift for all the family. We want to keep it going."

Kaui Zuttermeister

Kaui Zuttermeister is a native Hawaiian who lives in Kaneohe, Hawaii. A well-known hula dancer, she learned the chants and dances from her uncle, a hula master. The words of the chants are very important; they are interpreted with the hands and face while the feet and hips keep the rhythm. "Chanting is the language of the gods," says Ms. Zuttermeister, "You express your love for nature, for the beauty around you." She has taught many others the hula traditions, including her own great-granddaughter. "I am happy I have lived long enough to dance with all the generations," she says.

Joe Baca

Matachines dancer Joe Baca lives in Pueblo, Colorado. No one is sure of the exact origin of the matachines dances, which are a blend of Native American and Hispanic culture. Matachines is an Indian word whose exact meaning is not known. The dances have many characters, including a little girl, an emperor, and 12 men representing the community; they are performed around Christmas. Mr. Baca learned the dances as a boy. He used to dance with a group that performed at churches and nursing homes, but all the other dancers have gotten too old. Because Mr. Baca may be the only person in the state of Colorado who knows the dances, the state's folklorist is encouraging him to teach the dances to younger Hispanics.

Michael Flatley

Michael Flatley is an Irish-American dancer from Palos Park, Illinois. The world champion Irish dancer at age 17, Mr. Flatley has also won the all-Ireland flute championship three times and is the world's fastest tap dancer – 28 taps a second. He first saw Irish step dancing when he was 10. Teachers told him he was already too old to learn the dances, but he began practicing on his own. By age 13, he was inventing his own steps. Irish step dancing involves holding the hands straight at the side of the body and not moving the upper body, while the legs and feet perform intricate steps. When Mr. Flatley stopped competing in 1979, he told a few friends that he would teach kids how to perform the dances. Three hundred young people turned up for the first class!

Dewey Balfa

Dewey Balfa lives in Basile, Louisiana. He plays the fiddle, performing music from his Cajun culture. His parents, who spoke only French, sang and performed ballads and waltzes in the evenings, after the day's work was done. The family had a band that played at local parties, weddings, and clubs. After performing at a music festival in Rhode Island, Mr. Balfa realized that people outside Cajun culture could also enjoy their music. Since then, he has played across the country. He tells other Cajuns, "Don't be ashamed of your daddy and granddad, don't be ashamed to eat your crawfish or gumbo. It's your way of life, your identity."

30. DECADE BY DECADE: CREATING A NEWSPAPER OF U.S. HISTORY

Introduction:

This lesson provides a structure for students to reflect on what they have learned about American life in the recent past. Through creation of group newspapers focused on particular decades in the 20th century, students identify what they believe to be the most important events, trends, and people. The lesson can be used for evaluation purposes.

Objectives: Students will be able to:

1. Describe the events, people, and trends that shaped American life during the 20th century.

2. Discuss changes in American life in the 20th century.

3. Use research and reporting skills.

Interdisciplinary Curriculum Links: Language Arts (Writing)

Teaching Time: 3-5 class periods

Materials and Preparation: Make copies of Handout 30-1 for all students. You may want to write the major sections of the newspaper on the chalkboard: national/international news, local news, business news, editorial page, sports page, features (including cultural information, comics, puzzles, advice columns, etc.), obituaries and other types of personal announcements, and ads (including the classifieds). You may also want to list special sections that may be included only once a week, such as the food section, fashion report, entertainment section, weekly television program listings, real estate section, and so on. Several sample newspapers would also be helpful. If possible, arrange for students to word process their newspapers; the completed products should be copied for class distribution.

Procedure:

1. Pose this question to students: What are some of the most important things that have happened in the past year? Record students' ideas as they are suggested. Encourage students to consider a wide range of events, including personal, cultural, political, and so on.

2. For each event students have listed, ask them to identify in what part of the newspaper it would be covered. If you have several sample newspapers, you may want to make them available to students at this time, or you may simply want to review the sections of the newspaper. If your "class newspaper" for the past year is lacking items for particular sections, have students add to their list of events.

3. Tell students that they are going to have a chance to create newspapers for several decades in U.S. history. Divide the class into groups and assign each group one decade that you have covered in the course: for example, you might have five groups, one each focusing on the 1920s, 1930s, 1940s, 1950s, and 1960s.

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Since students are asked to interview someone who lived during the decade, you should not go back before the 1920s unless you can help them locate a willing interview subject.

4. Distribute Handout 30-1 and go over the instructions with students. Inform them of how long they will have to complete the assignment and help them allot their time between research, writing, and assembling the newspaper. While the groups are working, be available to assist with answering questions, identifying resource materials, and so on.

5. When the papers have been completed, copy them and distribute them to the class. Allow time for the groups to make oral presentations about their work and to discuss important changes from one decade to another.

Related Children's Literature:

Two books on newspapers are *Behind the Headlines: The Story of American Newspapers*, by Thomas Fleming (New York: Walker, 1989; intermediate) and *Deadline: From News to Newspaper*, by Gail Gibbons (New York: Crowell, 1987; intermediate).

CREATING A NEWSPAPER FOR A DECADE

Your group is going to create a newspaper for one decade in the 20th century. (Your teacher will assign a decade.) Your newspaper should contain articles, pictures, editorials, and cartoons about events, trends, or people you think were important. Your newspaper must contain at least the following:

- A lead article on the event your group thinks was the most important story of the decade. The article should explain what the event was and why it was important.
- An interview with someone who was living during the decade.
- A story about a sports hero of the decade.
- A story about popular forms of entertainment during the decade.
- Two editorial cartoons taking opposing positions on a controversial issue of the decade.
- An obituary of an important person who died during the decade.
- An ad for a product that was popular during the decade.

Of course, your paper can contain much more—as much as you have time to prepare!